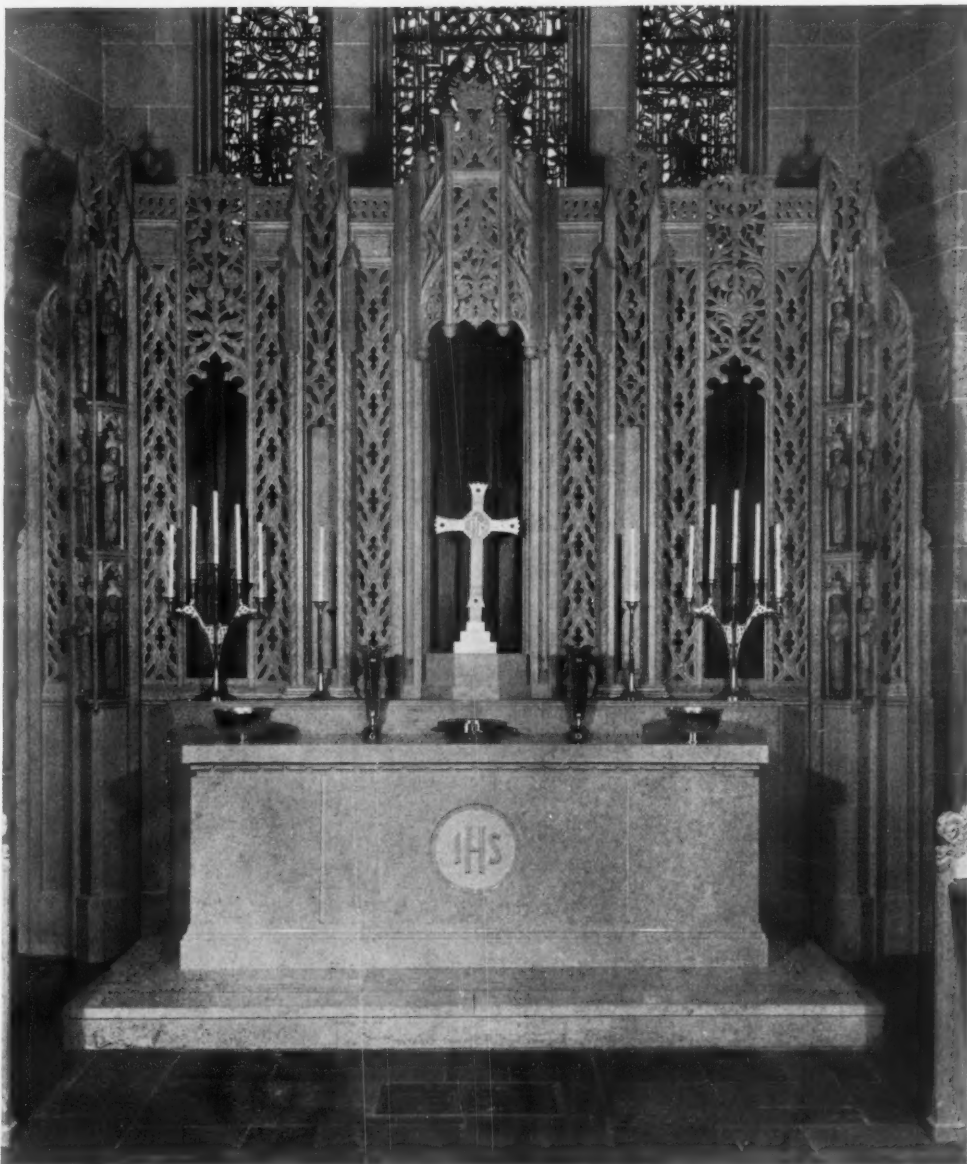


SIXTEENTH YEAR OF PUBLICATION

CHURCH MANAGEMENT



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DECEMBER
1939

VOLUME XVI
NUMBER THREE

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Ministerial Oddities

Collected by
Thomas H. Warner

Publicity

In an address at the homecoming of his church, Dr. C. P. Goodson told how the church had prospered because of securing newspaper notoriety. He said that an outing was arranged to Creve Coeur Lake. It was planned that a boy should fall into the lake and another was to make a heroic rescue. The plot worked out to perfection, and the story was featured on the front pages of the papers. From that time the church had prospered, and consequently he was a firm believer in printer's ink and publicity.

* * *

Tickets for church were issued by a Philadelphia minister at theater prices. He said it was just as legitimate to charge for a seat in the church for one service as it was to demand payment for a pew by the year.

* * *

The Bulletin Board

A Boston Y. M. C. A. placed this optimistic announcement on its bulletin board:

Topic—The Unpardonable Sin!
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All Are Welcome!

One summer, this announcement appeared on the bulletin board of a Cleveland church:

Sunday School
9:30

Welcome

Evil Is Contagious

Another summer bulletin announcement read as follows:

No Sunday School
No Evening Service
Morning Service in the Chapel
Subject: Leave Us Alone

On the bulletin board of a London church, in the early days of the present European war, appeared this injunction:

If Your Knees Knock, Kneel
on Them

* * *

The Church Calendar

This amazing advertisement appeared on a church calendar: "If you need salvation see your minister, and if you need beauty work, see the Beauty Shop."

* * *

Miscellanea

Because Rev. George Dickenson, pastor of the Episcopal church at Wyoming, Ohio, was out of town, his congregation thought there would be no
(Turn to page 125)

Holiday Gift Books



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THE EDITOR'S DRAWER



Christian Conscience Number

This number might well be called the "Christian Conscience issue. For, from the first editorial through the announcement of the letter writing contest, the theme seems to be one of the Christian conscience.

Contrary to the letters by some of the correspondents, I do not believe that the one great issue before the churches is to keep America out of war. That is secondary to the necessity of keeping a Christian conscience. I can see our people marching directly into a moral dilemma. Taking war profits and having no medium of social expression to compensate for them, the sin is sure to deaden spiritual susceptibility.

It seems to me a deadly sin for our nation to bask in the sunlight of isolation, fattened by the earnings of war munitions, yet thanking God that we are so much better than other nations that their social issues are no concern of ours.

The prize letter contest has been planned to bring out ideas which will help us in our dilemma.

William H. Leach.



TERMS OF SUBSCRIPTION—Price per copy, 25 cents. Subscription One Year \$2.50 where United States domestic rate applies. Foreign countries (except Canada) 50c per year additional.

CHANGE OF ADDRESS—Always give both old and new addresses when requesting change for mailing.

MANUSCRIPTS—The editor will be glad to consider articles which may be submitted for prospective publication. Articles should be typewritten. Unavailable manuscripts will be returned if accompanied by return postage.

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Ministerial Oddities

(From page 123)

service. His place was taken by Dr. Charles R. King, a distinguished Episcopal clergyman, then in business. Dr. King had no one for a congregation except John W. Hill, the organist. The doctor, however, preached to the walls, windows, pews, carpets and pillars. Mr. Hill said the sermon was an unusually good one. An offering was taken, and Dr. King put a \$5.00 bill in the basket and placed it on the pulpit.

* * *

This is said to be the shortest poem in the English language:

How odd
Of God
To choose
The Jews.

And this is the Jewish reply:

Oh, no,
It's not;
He knows
What's what.

TEN RULES FOR SPEAKING BEFORE A MICROPHONE

Ten rules for speaking before the microphone have been given by Miss Irma Swift, member of the teaching staff of Hunter College and director of speech, singing and radio for the Bronx Boro Wide Teachers' Association.

"With an increasing number of people called to speak over the radio at one time or another," says Miss Swift, "everyone should know a few fundamentals of radio technique."

The observance of these ten rules will improve the presentation of the talk and also help the radio listener.

1. Speak naturally, calmly and informally as in conversation or over the telephone.

2. Avoid a monotone, also a too highly pitched voice. Don't shout, the control room man will regulate the volume.

3. Express your emotions by gesture. Your message will come over better.

4. Decide whether you wish to stand or sit down to broadcast, whichever is more comfortable.

5. Ask for a voice level. (It is usually required.) Ask the control room man to give you a criticism.

6. Start your talk with some striking and interesting statement or story to attract attention.

7. When reading from a manuscript, which you must send in to the station in advance, do so as if you were conversing with another.

8. Do not rustle the pages of your script in turning them over.

(Turn to next page)



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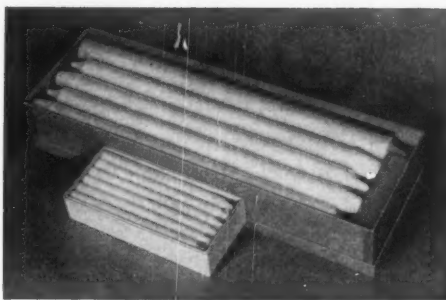
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Assisted by Wallace Tuttle

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SEPARATE LITERATURE OF EITHER ON REQUEST

Facts to Ponder

By Ivan J. Young

Over 3,000,000 people are ill all the time in the United States.

Sixty-two per cent of the people in the world are unable to read or write.

The liquor traffic gets ten per cent of the increase of the nation, and the church less than two.

Out of a thousand youngsters at the age of ten, 145 will live to be eighty years of age, and at least eight will live to be ninety.

The people of the United States owe

Ten Rules

(From page 125)

9. Time your talk carefully beforehand and indicate a time schedule of progress along the margins of your paper. You will then know whether to speed up or slow down.

10. Do not have too much copy. Too little is better than too much.

each other today more than \$250,000,000,000. Of these debts, \$178,000,000,000 are in private credit institutions.

It is estimated that 6,500,000 different families, comprising 20,900,000 persons, received public aid in December, 1938, from federal, state and local funds.

National Broadcasting Company, which has had a long-standing ban against advertising distilled liquors over the air has recently extended the order to forbid advertising beer and wines.

Women buy eighty-five per cent of the merchandise sold, at retail, in America. They hold sixty per cent of the bonds and eighty per cent of insurance policies, and yet statistics show they give less than men.

There are one million school teachers in the United States.

It is estimated that the value of school plants in the United States is \$9,900,000,000.

143,000 children in the United States are attending school in the one-room building.

Nearly 30 million people in the United States still take their baths in a wash bowl or tin tub.

876,000 persons are under sentence of death by accident during the next ten years. 6,300,000 will die of disease during the same ten years.

In 1929, there were 36 million jobs and 37,770,000 men and women eager to fill them. In 1939, there are only 33 million jobs, or three million fewer than ten years ago, leaving a margin of 10 million unemployed.

A convict in Washington state prison has figured the lives of 150 criminals and found that when totals are drawn and divided, these men are serving sentences for \$26.13 per year, or a daily average of seven cents for their meanness.

If all money in circulation in the United States were divided equally, each would get \$50.38, and if the deficit were divided in like manner, each person would owe \$285. The sad thing about the whole affair is that most of the people are satisfied with this condition.

CHURCH MANAGEMENT

Edited by WILLIAM H. LEACH

VOLUME XVI
NUMBER 3
DECEMBER, 1939

The Way of the Pacifist

THE way of the pacifist is hard. Most consistent of all, so far as the war is concerned, he finds his path a difficult one. Democratic states are recognizing the rights of the conscientious objector; his new difficulties are found within his own soul.

For the real pacifist we have much respect and honor. He believes that his Lord would not participate in war or bless war. He believes that war is a sin. He will have nothing to do with it. He will refuse to participate in any war whether it be one of defense or aggression.

For the half-way pacifist who insists he will fight for defense but not for aggression we can find little spiritual sanction. His motives are purely those of self preservation. He agrees to fight to save his own. Most any brute will do that. His defense will not be found in the field of religion but in the social and economic world.

Yet, despite of our admiration for the real pacifist we do not belong to that group. We admit that Jesus would not carry arms in conflict. We can't conceive of his doing that. But that is only one place where Christ refuses to do things which we do as a matter of course. Try as we might it is impossible to think of Christ as editing or publishing *Church Management*. Yet we do it. We feel pretty sure that he would break loose from the restrictions placed on a publisher by prices, subscriptions, advertising and other things.

From our knowledge of the New Testament we doubt if Jesus would submit himself to an ordination council and take the pastorate of a local church. Yet most pacifist ministers have done that. Let them try and imagine Jesus in the round of the parish, making the compromises necessary for success of the group. If he should be intrigued into assuming the pastorate of a church we suspect that the whip

cords used in the temple at Jerusalem might be kept handy.

The simple fact is that under the pressure of human existence all of us do things as a matter of course that Jesus would not do. Why should the pacifist single out war as the one thing in which he must be the example and pattern.

The pacifist, with the rest of us, is already sharing the profits of war. There are few preachers in the United States who are not, at the present time, receiving blood money. The business pick-up is based primarily on the profits of the European war. The pick-up in your church contributions is because of the business pick-up. No one can question but that a part of your salary or remuneration is the direct result of war business. Until the pacifist can refuse to share in the profits of war he finds his soul under pressure. Yet who is wise enough to decide the portion of his money that is "blood money."

Unquestionably war is destructive of individual character. That is one of the greatest indictments against it. But it may be questioned whether war can be as damning to human character as a system which permits an individual to profit through the murder of his fellows while he keeps himself from any social responsibility which the situation involved.

Circumstances make the way of the pacifist hard. As democratic nations relax their pressure on him he is finding conflicts in his own soul.

Positive Program Needed

THE foregoing editorial would indicate that many individuals and churches find themselves in a dilemma. They abhor war yet find that they are taking war profits. Blood money burns the conscience. Is war the only answer? We think that there may be others.

(Turn to page 178)

"The Church's Message to America Today"

By Harry Emerson Fosdick*

THIS new European war is the sorriest public tragedy in my lifetime. It means that my generation has failed in meeting one of the greatest opportunities ever presented to mankind. How better can one begin to face this situation than by trying to disentangle the church's distinctive message from the confused voices in the world outside? To be sure, no one man is commissioned or competent to speak for the whole Christian community. Within the church itself will be deep differences of opinion calling for mutual toleration and understanding. But at least a man can try to see what it is that, at our best, we ought to expect the church, as the representative of Christ, to say to America today.

To put the matter in New Testament terms, Paul, in one of the great crises of his life, fell back on a description of himself that, as he uses it, sounds like a rallying cry: "We are," he says, "ambassadors for Christ." Paul was a Jew, but in a crisis he could not speak simply as a Jew. Paul was a Roman citizen, but in a crisis he could not speak simply as a Roman citizen. He belonged to some one greater than his race and nation, and in a crisis his message had to be distinctive of that higher allegiance. First of all and most of all, he was an ambassador of Christ. Alas, for a Christian minister now who does not so test his message!

Indeed, I submit the matter to your judgment. When, from the world outside, filled with confused and angry voices, you come into a sanctuary of the one God of all mankind, what distinctive note would you like to hear in the church's message? What characteristic and differential emphases do you think you ought to hear?

For one thing, you ought not to want to hear from an ambassador of Christ any repercussions of the hatred outside. There will be plenty of that and to spare before we are through. Already one American clergyman has gone into his pulpit and announced to his congregation that he had oiled up his old army rifle. Already here and there one can catch premonitions of those hymns of hate that war inevitably breeds, and that made the record of our Christian churches in the last war so terrible. You ought not to want to hear repercussions of war's

hatred from an ambassador of Christ.

This does not mean that in the conflict between totalitarian and democratic nations in Europe our personal sympathies are neutral. The gist of our American problem lies in the fact that our personal sympathies are not neutral. I am taking it for granted that, though you feel with me that it would be madness for America to enter this war still, few if any of us, in our personal sympathies, are neutral. Our American problem is difficult just because our sympathy is not neutral.

If, then, our sympathies are thus engaged, if we deeply disapprove dictatorial government, and concerning some dictator, like Hitler, feel as Jesus did when the Pharisees told him what Herod Antipas was planning, and he said, "Go ye, and tell that fox," how can such sentiments escape becoming hatred when war propaganda does its baneful work, invading even the sanctuary of Christ? The sovereign remedy against such hatred in these days, I suspect, is humility. You ought to

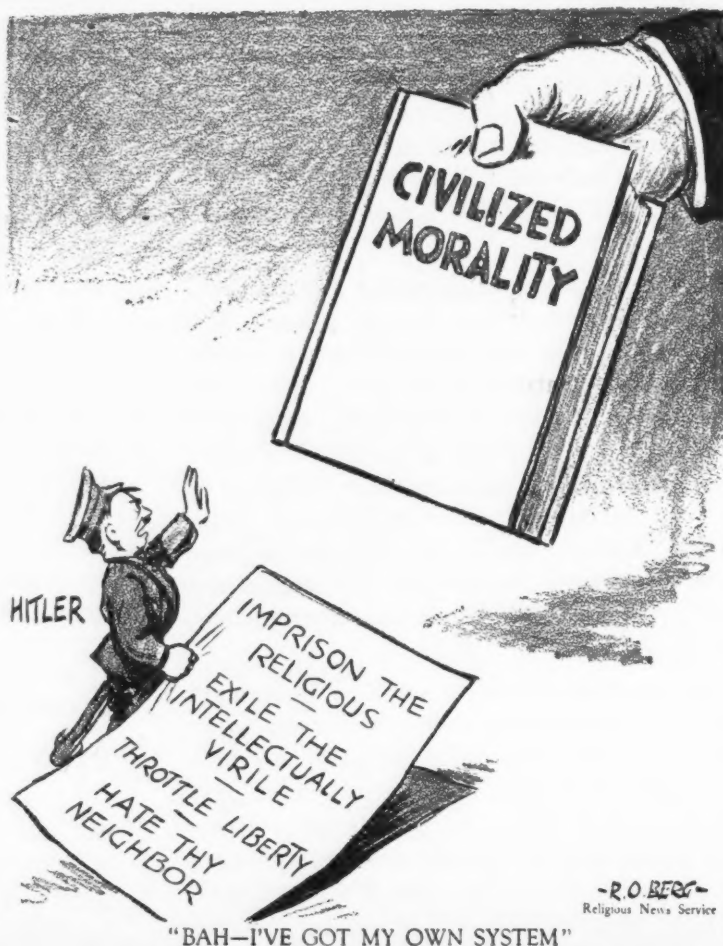
want to hear that in the church. You will hear less and less of it outside. You ought to desire that emphasis from an ambassador of Christ.

Responsibility for War

This world disaster is the work of all of us. No nation comes into this conflict with clean hands. We call the twenty years from 1919 to 1939 a time of peace; but it was an evil peace, full of shameful power politics in which every contestant in this present conflict played a greedy part. Do not, I beg of you, listen to those who say that now all that does not matter—the Versailles Treaty, the perfidy that played false with President Wilson's fourteen points, and all that wretched two decades of imperialistic greed; it does matter. We Americans will never keep our heads level, our judgments sane, and be prepared for a wise peace, if we forget it.

Granted that Hitler, backed by Stalin, is immediately responsible for this war! Granted that France and

(Turn to page 130)



-R.O. BERG-
Religious News Service

*This address was presented in the National Vespers of the National Broadcasting Company, October 8, 1939. It is used here through permission of that broadcasting company and the Federal Council of Churches.

Britain at War

By Frank H. Ballard

Frank H. Ballard writes of his London during the first month of the war. He promises a monthly letter to keep "Church Management" readers informed regarding the thought of their British fellows.

I AM by no means one of the veterans, but when I look back and consider all that I have seen and experienced I am amazed at the amount that can be packed into a single life. I was born in a peaceful England—Victorian England. Everything seemed safe and settled and the course was set for the building of Utopia. One heard of wars in distant parts. One knew that there were dangerous elements, say in the Balkans, but it was all very far away and remote from our own concern. True, we had an adventure in South Africa which promised to be a walk-over and turned out to be a serious struggle. But that was an exception and was soon forgotten. All through my student days and in the early days of ministerial life the barometer was set at fair. There seemed no reason why there should not be all-round disarmament and a thousand years of peace. Actually I have seen England engaged in the Great War of 1914-18, and now once more in a life or death struggle with an enemy who threatens not so much our national life as the peace, the independence, the freedom of all nations. It may be of interest to ministerial readers in a country that may still seem remote from such experiences if I set down some thoughts about the two wars. I hope I shall have the opportunities to write later about developments here in Europe; I am concerned in this article mainly with a contest between August, 1914 and September, 1939.

The war of 1914 came to most of us as a bolt from the blue. There had been men, such as Lord Roberts, who had done his best to open our eyes, but most of us regarded him as an alarmist and a war-monger. We read in our newspapers of a growing German fleet and a mighty German army. We were shocked at the murder of the Austrian archduke, the ultimatum to Serbia, the mobilizing here and there, the arrogance of Berlin. Still it seemed to be no business of ours, and we went off for our holidays to the sea and the mountains with a light heart. Suddenly we realized that it might be our business, after all. Our first reactions



Frank H. Ballard

were in favor of neutrality. I remember a fateful Sunday: it must have been the first in August. I was preaching that day at a well-known Congregational church which contained in its membership leaders in national affairs. There was a hurried consultation in the vestry before the services and the upshot was that before the service concluded a much respected member of Parliament who was present should move a resolution urging neutrality. We passed that resolution without a shadow of doubt that it was the right thing to do. But the next day, or was it two days after? I am hazy about the dates, we knew that the neutrality of Belgium had been violated. There was still some hesitation. There were still members of the cabinet who felt they must resign rather than vote for war. But the vast majority said the fight had been forced upon us and we could do no other than accept the challenge.

Except for the mobilized navy, the country was entirely unprepared for war. I may assume that it is generally known how Lord Kitchener improvised a great army, how men flocked to the colors, sometimes in greater numbers than the authorities knew how to deal with; how men who held back were liable to be presented with white feathers by girls in the streets. What is not perhaps so well known is that we were unprepared in thought, and not least the Christian ministers. We had been preaching peace, but very few had really come to grips with the problems involved. There were no leaders who spoke with conviction, or if there

were their voices did not penetrate to the little Cheshire town where I was working as a young minister. There was nothing for it but to take my coat off to the subject and wrestle with it to the best of my ability. I tried to find out what the New Testament had to say. I would sit reading Tolstoi far into the night. Never have I found congregations more anxious to hear, as week by week I gave my people the results of my reading and thinking. Never shall I be able to forget the mental perturbation of those months, and never shall I cease to thank God that I did not preach the jingo sermons so many ministers were later accused of preaching. I refused to use my pulpit for recruiting purposes. I warned my congregation not to believe all the atrocity stories they heard, and, until I entered the army as a chaplain, I tried to prepare men's minds for the return of peace. Gradually the gloom of war settled upon us. The men went, casualty lists grew, minds hardened, and an unspeakable misery filled men's hearts. How we hated and detested the whole business! Yet never was I able to say that no Christian may ever employ force.

Prepared for War

The scene was different in September, 1939. Not only had we tried through a ghastly war and all the disappointments of peace-making and reconstruction, we had seen ambitious experiments in international co-operation in the League of Nations. We had seen some successes and many failures and a gradual return to nationalism and militarism. We had seen revolutions and brutal aggressions, and gradually we came to see that if we were to do our duty to smaller nations we must be prepared. Civil servants got busy working out innumerable schemes for defense, for evacuation of populations and key businesses. We knew that London was an exposed capital and were therefore ready with barrage balloons and anti-aircraft guns and "blackout" schemes and auxiliary fire services, and air-raid wardens. A thoughtful government had even provided tin hats and armlets for ministers in certain areas so that we might go about our duties in time of raid.

I was in Scotland when the war-clouds gathered. On the first Sunday in September I announced to a diminutive congregation in a famous New-castle church that war had that morn-

ing been declared. All the streets from the first night were black. Few churches opened for evening service. Theatres and cinemas were closed. We had expected to be bunched in vital places, and pictures of what had happened in China and elsewhere and stories of what might be expected here had prepared us for the worst. With some difficulty I returned to the Garden Suburb on the fringe of London where my church is. The place reminded me of Goldsmith's "Deserted Village." Practically all the children had gone to villages and provincial homes. At least half of my people had evacuated themselves. An emergency committee of three, which had been set up months before, decided to close the church—which is large and expensive to heat and almost impossible to darken. Fortunately we have large Sunday school premises, and there, in an intimacy we have not enjoyed for years we are meeting for worship. Nearly all the church organizations have closed down. It does not however mean a quiet time for the minister, who is kept busy with endless interviews and much correspondence with the scattered flock. Some of the young men will be conscientious objectors. The minister must go to the tribunals with them. Most are joining the forces. The minister must advise them about the temptations and dangers of army life and even be available to them when they return on leave. There is less time for preparing sermons, but one has a new sense of the importance of pastoral work.

The nation is united. We wanted peace. We disarmed, as many maintain, to the point of absurdity. We were prepared to discuss, and took a policy of appeasement to dangerous lengths. There came a point, however, where violence and insults were intolerable. Probably we stood aside too long. There came a time when with unanimous voice we said we would stand aside no longer. We believe we have the good-will of the world, even though the nations may not feel free to express their real convictions. Anyway we have a clear conscience and are fortified for a supreme effort. Is it too much to ask for the sympathetic understanding of our friends in America? May we ask that sometimes we shall be remembered in prayer? If there are mistakes and annoying incidents may we plead for charity? And will Americans believe that we have set out in this terrible crusade not to enlarge our empire, not for selfish interests—though our very existence is no doubt at stake—but to relieve nations everywhere from a horrible menace.

Message for Today

(From page 128)

Britain did not want it, and that Hitler forced it! Still, never forget who it was that made Hitler possible. We all did! At the beginning the German people ridiculed him, feared him, hated him. At a session of the League of Nations in Geneva, I heard a German statesman, a liberal and a democrat, plead with the nations to show some recognition of the nascent, struggling German democracy and its problems, and warning them that if they failed, the German people, desperately though they tried, could not prevent some man on horseback from stealing the show. Bruening, going to Paris, begged Prime Minister Laval to help stay the tragedy latent in the German situation, drifting toward chaos and dictatorship, and he was snubbed. The European democracies easily could have saved democracy in Germany if they had cared half as much about democracy as now they say they do, and they refused. As for us in America, we would not so much as join an international organization to help.

Hitler made this war, but we all helped to make Hitler. Not hatred of any people, but humility becomes us now.

Out there in the world we shall face persuasive propaganda, trying to make us see one side of this conflict all white, and the other all black. There are two places, however, where that picture will be known to be as false as it really is. First, where serious historians gather; they know the sordid story of that twenty years of power politics. And second, a Christian church, where a minister dares try to be an ambassador of Christ, and amid the hysteria of an angry world still keep insisting, "All we like sheep have gone astray; we have turned every one to his own way."

A member of my family motored through Germany a week before war was declared. I have a letter from her, dated a few days before war broke, from Freiburg in the Black Forest, very close to where it is hot today. She was glad, she said, to have made the trip. The German people were so friendly; no one, apparently, was thinking or talking about war. They were, she thought, an amiable, kindly folk, and she loved them. My soul! in Britain, France, and Germany, the plain people are like the rest of us. Nowhere do they want war! Yet see them plunging, like the bedeviled swine in Jesus' parable, down the steep place into the sea! Not hatred—no, not in a church—but humility and penitence become a minister of Christ.

This leads us further to say that

when, from the world without, you come into the sanctuary of the one God of all mankind, you ought not to expect from an ambassador of Christ any idealizing of this war, any picturing of it as a holy crusade for godly ends. This statement may go hard with some one listening in, some British friends across the Canadian border. My heart goes out to you. When a nation is at war, and its sons, brothers and fathers are going to the front, the people are under an ungovernable coercion to idealize it. When we have to die for something, we have to exalt it as a holy cause—how else can we stand it? This strange tribute human nature pays to high ideals: that even when man does the cruelist things he has ever done—using new implements of war to wreck a continent of homes—he has to exalt the doing of it as a holy cause in order to make it possible.

Remember, however, that all contestants on both sides in every war do that. The French, British, and Germans alike, are doing that. Such idealizing of war is not a factual, realistic judgment; it is a psychological, emotional compulsion. Remember how we idealized America's entrance into the last war as a crusade for Christ. One American minister, picturing Jesus armed to the teeth and going into the trenches, even said Jesus "would take bayonet and grenade and bomb and rifle and do the work of deadliness." How we can throw even over the devil the mantle of our idealizations! Don't expect such blasphemy today from an ambassador of Christ!

Keep America Out of War

I am talking now, however, not to those in this war, but to citizens of the United States. We are not in this war. If we are wise, we will stay out of this war. But if we are going to do that, we must from the beginning refuse to idealize this war. Whether we succeed in that or not will make more difference to our getting in or staying out than the much discussed embargo.

If anybody here is seriously tempted to idealize this present conflict, let him remember the last world war. It did not settle a single basic problem in international relationships. President Nicholas Murray Butler, far from a pacifist or a radical, recently said: "That great war, with all its terrible sacrifice of life, of the comfort and happiness of tens of millions of human beings and of the world's savings for generations, was absolutely futile." That was the war, was it, in which Jesus would have fought? That was

(Turn to page 132)

The Joyful Mystery

By William C. Skeath★

For I would not brethren, that ye should be ignorant of this mystery. . . . There shall come out of Zion the Deliverer.—Romans 11:25-26

THE word "mystery" is frequently upon the lips of the Apostle Paul.

In all probability many of his readers had been former members of the cult of Isis. Among them doubtless were many also who had witnessed the Eleusinian mysteries. All these would have no difficulty in understanding what Paul meant when he used the word "mystery." They would recognize that he was not calling their attention to some aspect of truth so profound in its depth, and so far reaching in its application, that it could not be grasped by human intelligence, or unravelled by human ingenuity. For the "mysteries" of Paul's day were secret societies; semi-religious groups, lodges we would call them today, who sought, by dramatic presentations, to impress upon their members the great truths upon which these secret societies were founded. These "mysteries" each had their secret ceremonies, to be witnessed only by the members of the society. Those who witnessed them knew the hidden meaning of each piece of symbolism; knew it because they had been initiated into the real meaning of each separate item of mummery. Recall how Paul reminds the Phillipians, "I have learned the secret."†

The first Christians began very early to speak of the "mysteries of the gospel." In their use of the phrase, they meant the dramatic facts of the life, the death, the resurrection and the ascension of Jesus. The Holy Spirit had been their instructor and by him they had been taught the hidden spiritual meaning of each event in the life of their Lord. In the recital of these events, and in the explanation of the spirit-revealed meaning they found the most effective method of proclaiming their gospel. Thus they came to regard themselves as the God-appointed "stewards of the mysteries of God." These mysteries, to their enlightened hearts, were far more profound, of far deeper import to humanity, than any of the pagan mysteries, because back of the outward events they saw the hand of God shaping history so that men might find the right answer to their age-old search for eternal life. Others might think of them as mere



events in history. But the Christian knew better; to the church was given to know the mysteries of the kingdom of God.

As the church sensed the dominant mood of each dramatic episode in the life of Jesus, they began to speak of them according to these dominant moods. We have now the Joyful, the Sorrowful, and the Glorious Mystery of the Gospel. The glorious mystery included all the events connected with the resurrection and the ascension. The Sorrowful Mystery embraced those dark and inexplicable days of his suffering and death—the passion of Jesus. And around the Joyful Mystery centered all the events connected with his birth. All the events of the Gospel records that we include when we use the word "nativity" are embraced in the joyful mystery.

This then is the meaning of the Joyful Mystery. Christmas is not in the carol-singing with which we usher in its dawn. It is not in the cheery warmth of the yule-log fire lighting with mystic shadows the living rooms of our homes. Christmas is not in the unalloyed happiness of our children, in the lavish giving, or in the joyous greetings. Only these know the real meaning of Christmas who have come to see its hidden meaning, its significance to the world. "Unto you is born this day, a Saviour!" This only those initiates of the Joyful Mystery see and know.

There are those who trace the customs we follow in our celebration of Christmas to the Roman Saturnalia, or to the pagan customs centering around the winter solstice. But let us remind ourselves frequently of this truth. All these customs; revelling crowds on Roman streets; pagans praying about blazing yule-logs; troubadors singing carols on country roads; carousing

cavaliers, feasting Englishmen; Santa Claus ringing his bell over the wire-covered Salvation Army bucket as he stands on the corner; postman groaning under stacks of greeting cards; all these are not Christmas! Only those who have entered into its hidden meaning can understand the Joyful Mystery. "Unto us a Child is born, unto us a Son is given; and the government shall be upon his shoulders, his name shall be called Wonderful, Mighty God, Prince of Peace, Everlasting Father; and of his kingdom there shall be no end!"

Because this Child is *Light* we light myriad fires on our Christmas hearths and send candle-beams twinkling from our windows. Because the Child is *Life*, and has answered the age-old question of our hearts, we bring evergreen trees into our homes, somewhat as the Free-mason casts the sprig of acacia into the open grave of his brother initiate. Because this Child is *Love*, we throw open our hearts as well as our doors, inviting the world to join us in the glad expression of charity and love. Because this Child is *Laughter*, we sing in our streets and greet each other with "Merry Christmas" and "Happy New Year." To us, beyond all question, this period of our Lord's appearance upon the earth in human flesh, is the Joyful Mystery—beyond our comprehension, but under the tutelage of the Holy Spirit full of meaning to our wondering hearts.

New Year Gift to Our Readers THREE MEN IN A BOAT

A Drama of Interfaith Brotherhood

by Marcus L. Bach

COMPLETE IN THE JANUARY ISSUE

★Minister, Haws Avenue Methodist Church, Norristown, Pennsylvania.

†Phillipians 4:12 R. V.

Message for Today

(From page 130)

the war, was it, that hundreds of us Christian ministers exalted as a holy crusade? That was the war concerning which one minister said that he could see no difference between a soldier going into the trenches and a missionary going to the ends of the earth to preach Christ. Yet it was absolutely futile. Well, twenty-five years from now serious minds will be saying that about this war. That is the unspeakable tragedy of it! Don't ask an ambassador of Christ to idealize it!

If some one says, but this war will rid the world of Hitler, I answer that I certainly hope so. Yet the last war rid the world of the kaiser, but it did not solve a single basic problem. War can eliminate a kaiser, but it always increases the things that a kaiser stands for. War can defeat a Hitler, but by its very nature it creates Hitlerism and sows dragon's teeth from which a crop of other Hitlers springs. Be sure of this—however little you wish to be sure of it—this war will create more problems than it solves. A futile conflict a generation ago issued in an evil peace that after twenty years of power politics has issued in an evil war. Don't idealize it!

We shall face powerful propaganda, centered on making us feel that here, at last, is a holy crusade of mass slaughter for godly ends. That, I think, is factually false, historically untenable, and as a guide to America's foreign policy utterly ruinous. But whatever else it is, I am sure that it is absolutely un-Christian. May the ministers of Christ in America not fall victims to that pagan delusion! As for me, never again will I prostitute my Christian ministry to the idealizing of any war.

This leads us to say further that when from the world outside you come into the sanctuary of the one God, you ought not to expect your ambassador of Christ to be content with the slogan, "Keep America out of war." That does not go far enough for a Christian. To be sure, that slogan is critically important just now. Shout it from the housetops! I shall not essay the role of political commentator and discuss the Congressional debate as to the proper method to be used, but you may expect me, as an ambassador of Christ, through thick and thin, to the last ditch, to stand against America's embroilment in this war. As war goes on, however, especially if Britain and France are hard pressed, our sympathy with democracy is going to make staying out difficult. Watch that sympathy of yours! Sympathy is a power-

ful sentiment; it does us honor; but few things in this world can cause more damage when unintelligently used. If sympathy is going to decide this issue in America, if our emotions are to determine whether we go in or not, at least spare a little of your sympathy for home consumption before you plunge this nation into another European war.

I have before me a letter from an American mother. Her husband was in the last war. He was with the Lost Battalion in the Argonne Forest. He has been an invalid ever since, and she, as a school teacher, has supported him. And now, as another war breaks out, she writes me that she has a seventeen-year-old son. Well, after twenty years supporting the human wreckage of a futile war a generation ago, must she start all over again with her son in another European conflict? When sympathy rises, when emotion answers war propaganda, that American mother and millions of other American homes deserve a little consideration. Before God and my conscience, I shall not forget them.

Christian Cannot Be an Isolationist

Nevertheless, just to say, "Keep America out of war," is not enough. That slogan by itself is negative. It sounds self-centered. It suggests that we have forgotten the world and that we acknowledge no responsibility beyond our own borders. In that sense no Christian can be an isolationist. Did not Jesus say, "Seek ye first the kingdom of God"? The question is, *why* do we want to stay out of this war? Is it to save our own skins, to make financial profit from the miseries of others, to be at ease while others die? Any Christian who today wants America to stay out of war should face himself with the fact that he is in strange company. Many different kinds of people want that; all the pacifists and the American Legion want that; the stock brokers and the social radicals alike want that. All sorts of motives—good, bad, and indifferent—are massed behind America's non-participation in this war. No wonder some 90 per cent of our people want to stay out! Why should anybody want to get in?

Surely, an ambassador of Christ must have a superior motive for staying out. Surely, he must be thinking of the kingdom of God in all the earth. Surely, if he desires American military neutrality, it is because he is convinced that only so can America, in the long run, make her greatest contribution to world-wide democracy, liberty, justice and peace. Today let me lay down this basic proposition: as an ambassador of Christ I want America to stay out

of this war, because I am convinced that America can make her greatest contribution to the world at large only by staying out, putting her house in order, keeping democracy vital here, aligning herself with kindred-minded neutrals, and when peace-making comes preparing herself to throw into the scale on the side of a just peace and a world organization to sustain it, the weight of a free, strong, democratic nation, unimpaired by war.

The one thing that most makes it difficult for many Americans to accept that policy is a picture which they have in their mind's eye about the way this war is likely to come out. Many a letter reveals how prevalent this picture is in the imagination of our people. They see Hitler winning in this conflict, and then they picture Hitler, victorious in the European war, starting out to conquer the world in general and us in particular. And they say, we had better fight now while the fighting is good, alongside Britain and France, before we have to fight alone against a victorious Nazidom with Britain and France whipped. If anything carries America into this war, it will be that picture.

Therefore, by way of contrast, let me draw another picture of the way this war is likely to come out that I think is a thousand times more probable. If Hitler ever should win this war, it is going to take a long time to do it. We can be sure of that. Not in a few months or years will Britain and France lie down under a triumphant Nazidom. Underline this then: *In a modern war, long-continued, nobody really wins.* Prime Minister Chamberlain himself, only a few days before war was declared, said again what many a serious student has said before—that no one really wins a modern war. So, at the close of this conflict, if long-continued, the actual situation would not be a strong, victorious Hitler starting out to conquer the world. The actual situation would be all the contestants absolutely exhausted—psychologically, economically, materially exhausted—no one of them able for a long generation to lift their heads again. Europe would be a shambles—with Russia, if she keeps unimpaired, still strong, her morale undiminished, her resources untouched, waiting to start a social revolution in the embers of a wrecked Europe. If America wants to help the world most, she will not add herself to that dilapidated wreckage of the nations, as she will inevitably add herself if she goes in, but will prepare herself to throw into the scales of a lasting peace the weight of a powerful democratic nation.

A Vexed Problem of Preaching

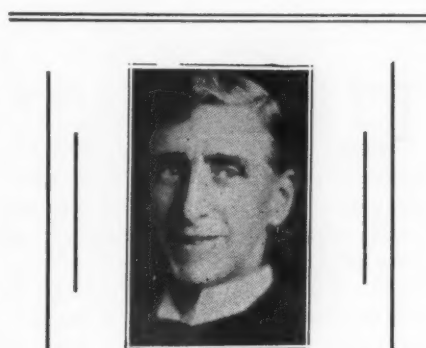
By J. W. G. Ward

Dr. Ward, experienced pastor, preacher and personal counselor, will be glad to have your questions of ministerial work and conduct submitted to him. Where advisable the reply will be made personally in addition to the discussion through the pages of "Church Management."

I do not think I would write to you, except that you are responsible for the predicament in which I find myself. Indirectly, of course. What I mean is, I read an article, some months ago, in "Church Management," in which you urged the primacy of preaching. In that you almost pleaded with men to abandon the manuscript. You pointed out the advantage of the preacher being free from the necessity of keeping his place, receiving the inspiration which came from the faces before him, and, therefore, finding increased efficiency in the sermon itself. But what you did not do, as far as I remember, was to point out the grave disadvantages of leaving the manuscript at home. You did not speak of the extra labor of memorizing it beforehand, or of the crop of regrets and self-reproach which follows when one thinks things over afterwards. That fine illustration which I had cherished for so long would have been just the thing to clinch the argument, but what did I do with it? Nothing! I forgot it entirely. That striking incident on which so much depended, what did I do with that? Just bungled it in the telling. That quotation from Emerson might have expressed my meaning far better than I could. And to my dismay, I could remember only half of it. Previously, when I wrote out my sermon in full, I could place the various illustrations where they would do most good. There was also a touch of literary elegance in the discourse—if I do say it—which gave the thought some beauty of raiment. I then said exactly what I intended, without any fear of understatement or elaboration. Consequently the effort resulted in a satisfaction which is now woefully absent. Shall I go back to my manuscript?

* * *

MANY thanks for the castigation—if we deserve it. But at the risk of arousing further wrath we humbly suggest that we do not merit the censure. And you have admitted it. Unintentionally, you have justified the course we advised the young preacher to take. In which way? By asking if you should "go back" to



Dr. Ward

your manuscript. Probably you did not mean it that way. Yet, somewhat psychoanalytically, you have revealed your real self and the grounds for your dissatisfaction. We find first that the more difficult method has caused you to yearn a little for the easier and safer way. Then, if we are not being ungracious, there is a touch of wounded vanity in the statement that the sermon does not rank as high as formerly as a literary product. So much for generalizations. To be more explicit, your judgment of your efforts may be entirely ill-founded. Your standard of values is that of the pulpit. Do they coincide with that of the pew? Speaking broadly, a congregation would much rather listen to a man who speaks directly to it rather than one who reads from a manuscript. That is, of course, providing that he has a message clearly thought out, logically framed, and expressed in felicitous terms. Emphatically, we are not placing any premium on garrulity or fatal fluency. We are not advocating superficiality in place of profound thinking. We certainly are not in favor of crudeness or barrenness of speech, of carelessly constructed sentences, with grammatical errors and involved clauses. Such slipshod and prolix speech would be more than offensive; it would be reprehensible in the utmost degree in such a cause.

Yet there are decided gains when a man can preach without a manuscript before him. There is a suggestion of poise and power. The preacher must first master, and then be mastered by,

his message if he is to sway his audience. When he can face his hearers, noting the emotions which his words arouse, the wistfulness and eagerness in other faces, he unconsciously receives inspiration from them. Even granting that there may be a little less smoothness, less finish to the turning of a phrase, there will be a glow, an earnestness and a spontaneity which more than compensate. So unfettered, with no need to follow each line of the manuscript, the preacher can bring his entire personality to the task. The hands, which can be so expressive when used aright, the play of face and eyes, may all contribute to the effectiveness of the message.

All this, however, means not less work, but more. To preach without a manuscript is admittedly the more difficult way. The sermon must be both thought out and written out. Thought out, because while there may be inspiration in the moment, it is fatal to trust to it. That is the cause of those foolish, unbalanced, or indiscreet statements which cannot be substantiated by facts, and which always give rise to embarrassment. The sermon should also be written out. The reason for that, especially during the first few years of one's ministry, is readily seen. Lord Bacon remarks succinctly in his essay, *Of Studies*. "Reading maketh a full man; conference a ready man; and writing an exact man." Without question, constant writing gives a man a command of the language, an exactness of expression, and beauty of phrase, which cannot be obtained in any other way. For the purpose of acquiring and enriching a vocabulary, for smoothness and rhythm, there is no price too high. And that is another reward for the labor demanded.

With the sermon fully written out, there comes the further step of absorbing its thought, rather than the exact phraseology. The main and sub-heads can then be written out, on a single sheet. The illustrative points can then be set in the margin, and this provides a comprehensive survey of the complete sermon. A second sheet should have the quotations in verse and prose, so that they may be referred to at will. If there has been careful study of the written draft, it will be found that it is quite possible to recall the substance of each division of the discourse. Without the galling task of trying to memorize the manu-

script, the sermon can be delivered without any hindrance which the paper often proves. Due attention being given to the voice, gestures, facial expression, the whole effort rises in the scale of effective speaking. It also gains in weight with the listeners. There are all the advantages of direct speech, plus the discipline and logical development of the argument which detailed writing has produced. We believe that, provided there has been this thorough preparation beforehand, there is no satisfaction comparable to the preaching of the sermon without any other aids than the two sheets mentioned.

Admittedly, however, there is the other side. Some men are so constituted temperamentally that they ought not to take the risk. But if they do read, they must cultivate the happy faculty of being able to read fluently and well, without appearing to do so. The criticism of the old Scots body would not then apply to them. She did not approve of a given sermon for three reasons. "First, it was read. Secondly, it wasna well read. And thirdly, it wasna worth reading." Our counsel, therefore, to our brethren is, that if they cannot trust to memory, if they have honestly tried extempore preaching and found it unsatisfactory, they should retain their manuscript. But for you, dear sir, because you have tried it, and because we detect a note of longing in your protests, we urge you not to be discouraged because of relative failure. It may be, we repeat, largely in your own mind, rather than in the minds of your hearers. Persevere. Practice makes perfect. It is the more difficult way. But we believe it is the more effective way. And so we say, do not be discouraged. Do not admit defeat. Try! Try! Try again!

THERE IS NO DEATH

To him that has entered into life in the great war saw his best friend blown to pieces by a shell. Standing silent for a moment, he said, "It will take more than that to stop you." So Christendom addresses Christ on Easter morning. The nails that pierced his hands and feet did not pierce his truth. The spear thrust into his side could not reach his faith. The final paroxysm of his body did not shake his soul. There at Calvary his own words came true—"Be not afraid of them that kill the body, and after that have no more that they can do." Aye, no more that they can do! Death deals only with the transient, not with the eternal. Believest thou this? From *Successful Christian Living* by Harry Emerson Fosdick; Harper & Brothers.

• THE CHURCH LAWYER •

Importance of Baptismal Records

By Arthur L. H. Street

THE old family Bible, with its record of births, deaths and marriages, is fading as an important means of establishing in the law courts the date when some one came into the world, made his exit, or married. The same is true of church records of baptisms. The reason for the waning importance is, of course, due to the systems now provided by law in most, if not all, of the states for the preservation of vital statistics as public and official records.

But the new old-age pension laws are causing a revival of frequent resort to family Bibles and church records, as a means of establishing the age of some oldster, whose birth antedates the birth of the birth statistics system of his native state or country. So, there is a present practical interest in the effect of church records as legal evidence of facts shown by them concerning baptisms of long ago.

Once, in England, only the registers, etc., of the established church were dignified by being accepted in the courts as evidence of the facts shown by them. But now on both sides of the Atlantic such records are received as evidence, without regard to denominational considerations.

It is usually held by the courts that a hearsay recital in a baptismal record as to the age of a person when baptized is insufficient to establish his birth date. But where the register has been identified as a record of the church kept in a customary manner it will be accepted as proof of the date of baptism, thereby showing that the baptized person was born prior to that date. Thus in an interesting Maryland case, the fact that a person was at least twenty-one years of age in 1869 was established to a court's satisfaction by a record showing that he was baptized in 1848, and at that time was able to walk. In Connecticut, the adulthood of a person who gave a deed in 1772 was legally established by a church register that showed he was baptized more than twenty-one years

before he executed the deed. And in a New York case, baptismal records of a church in Germany were considered to show when a birth occurred, where it was proved that the particular record was made in the handwriting of a former pastor who delivered the records to the witness who vouched for their freedom from erasures and alterations.

CARROLL GOOD AT NEW QUARTERS

"Carroll Good has moved to 17 Park Place; please change his address." This is the cryptic message from our advertising representative. But I think that the reader is entitled to more information. Carroll Good, Inc., is the firm name of a house which has specialized for some years in church merchandise. Carroll Good, organizer of the firm, was formerly with Ernst Kaufmann. Leaving that house he established his own business at 150 Nassau Street. But business, in four years, has outgrown these quarters and more space is necessary.

Associated with Mr. Good is Carl Yamada, secretary of the firm, who was also associated with Ernst Kaufmann. In these difficult business days it is a pleasure to announce the news that a house is growing so fast that it must acquire new quarters. Many of our readers have sent orders to this house and know the courteous treatment they have received.

URGES NEW YORK LEGISLATURE INCREASE RELIGIOUS INSTRUCTION IN SCHOOLS

The state of New York was urged to enact legislation permitting three hours a week of Bible teaching in the public schools by the Rev. T. Basil Young, director of program for the New York State Council of Churches, before a two-day conference on week-day religious education held here under the council's auspices.

Christmas Every Day

A Candle Light Vesper Service Arranged by Joseph M. Garrison*

Theme: "Christmas Every Day."

Decorations: Church dimly lighted with only side lights. Candles in windows. Red velvet curtains spread over choir rail to form dark background with manger in center of the platform. Manger equipped with small light. Reading desks on either side of the platform with two seats on either side. Choir in general background after the processional. Rostrum, reading desks covered with white sheets.

Service begins with organ prelude of some five minutes of Christmas carols. No light on the manger at this time. Only light to be at the organ.

Suggested carols:

"Watchman, tell us of the night."

"O little town of Bethlehem."

"Angels from the realms of glory" or others.

Close with "Hark, the herald angels sing."

After organ plays through one stanza, then off stage in the rear of the church young people's choir sings one stanza:

Hark, the herald angels sing,
Glory to the new-born King;
Peace on earth, and mercy mild,
God and sinners reconciled;
Joyful all ye nations, rise,
Join the triumph of the skies;
With the angelic host proclaim,
Christ is born in Bethlehem!
Hark! the herald angels sing,
Glory to the new-born king.

The Call to Worship

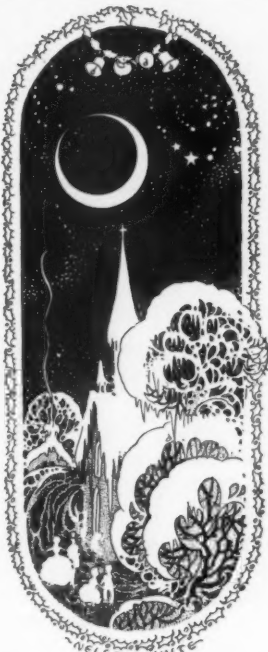
1. Two girls dressed in flowing white garments enter from the two sides of the rostrum with large lighted candles. They kneel on the two sides of the manger. Light in manger lighted as they kneel. The position is held until the processional is completed. See later suggestion as to what to do after processional is completed.

2. Few moments of silence, no movement, organ may play softly after two girls above are in position.

3. Enter two girls with candles lighted for the two reading desks. The candles are placed in stands, and the two girls stand at their seats near the reading desks. Dress in choir robes and surplices.

4. Enter two boys, dressed in black robes and surplices. They come up to the reading desks and remain for a moment in silent thought.

Boy on left: Reading. Remain standing.



Glory to God, Glory to God!

Glory to God in the highest!

Peace on earth, good will to men,

Glory to God in the highest.

Jas. G. Larson.

Chorus, The First Christmas Carol.

Slight pause.

Boy on right: Reading. Remain standing.

"Unto us a child is born, unto us a son is given; and the government shall be upon his shoulders; and his name shall be called Wonderful, Counsellor, Mighty God, Everlasting Father, Prince of Peace." Isa. 9:6.

Slight pause. Remain standing.

Boy on left:

May the splendor of this great Name
Shine and glow with a mighty flame,
Filling thy life with its glorious rays,
Filling thy spirit with Christmas praise.
Frances R. Havergal.

Slight pause. Remain standing.

Boy on right:

"Let every knee bow, of things in heaven and things on earth and things under the earth, and let every tongue confess that Jesus Christ is Lord, to the Glory of God the Father." Phil. 2: 10-11.

Invocation.

Two boys who have been reading, lay down manuscripts on reading desks and step behind the reading desks toward the manger assuming a posture and attitude of prayer.

Boy on left:

"O holy child of Bethlehem,

Descend to us, we pray!
Cast out our sin, and enter in,
Be born in us today.

"We hear the Christmas angels,
The great glad tidings tell;
O come to us, abide with us,
Our Lord Emmanuel."

Phillips Brooks.

Boy on the right continues the prayer:

"Our Father in heaven, we thank thee for this Christmas day, its hallowed associations and blessed relationships. We bless thee for every heart made lighter, for every burden lifted, for every path made smoother, for the happiness brought to little children. In the face of thy marvelous goodness to us, we pray for the presence of Thy Spirit in our lives that we may walk gently, move helpfully and witness effectively for thee. We would rededicate ourselves to thy service; we would consecrate to thee our capacities, for thine is the Kingdom, and the power, and the glory, forever, and ever. Amen."

Adapted, Church Management.

Boy on left and right resume positions behind reading stands. Both boys and girls are standing.

The Candle Light Processional

Up to this point those in processional have remained silent off stage in the two side rooms. Each is dressed in white sheet to resemble robe and provided with a holder with a candle in it. One by one they enter. One responsible for lighting each candle stationed at each door. Candles lighted just before each member of present-day processional enters.

Organ picks up "We three kings of orient are."

1. Enter the ancient procession, "Three Kings," three boys dressed as kings, bearing treasures without lights. They make their way to the front of the rostrum and standing together they sing the song. They deposit their gifts around the manger, and exit on opposite side.

2. Enter a present day procession. Organ picks up "O come, all ye faithful."

Candle-light procession begins, moving down main aisles passing in rear of church and back again to choir loft. They sing as they march, and deposit their candles in holders arranged around the choir. These are made ready beforehand. Two of the smaller mem-

*Minister, First Presbyterian Church, Columbia, Missouri.

bers should lead. After entering choir loft, remain standing until two girls at the manger have left and deposited their candles in holders. All are standing at this time, readers and choir. All are seated as last candle is deposited.

3. The two girls kneeling before the manger stand and deposit their candles in holders just as soon as the last member of the choir is in place.

Now the scene is completely prepared for what follows, bright candles are burning and every one is seated.

The Scripture Readings

First girl reader on left. Stands and reads:

"My soul doth magnify the Lord,
And my spirit hath rejoiced in God my Saviour.

For he hath looked upon the low estate of his hand-maid;

For behold, from henceforth all generations shall call me blessed.

For he that is mighty hath done to me great things;

And holy is his name.

And his mercy is unto generations and generations

Of them that fear him.

He hath showed strength with his arm;

He hath scattered the proud in the imagination of their heart.

He hath put down princes from their thrones,

And hath exalted them of low degree.

The hungry he hath filled with good things;

And the rich he hath sent away.

He hath given help to Israel his servant,

That he might remember mercy

(As he spake unto our fathers)

Toward ABRAHAM and his seed forever."

Luke 1: 46-55.

2. First girl takes seat.

3. Second boy reader seated on right stands and reads:

"Make ye ready the way of the Lord,
Make his paths straight.

Every valley shall be filled,
And every mountain and hill shall be brought low;

And the crooked shall become straight,

And the rough ways smooth;

And all flesh shall see the Salvation of God."

Luke 3: 4-6.

(He is seated.)

4. First boy reader on left stands and reads:

"The Spirit of the Lord is upon me,
Because he anointed me to preach good tidings to the poor;

He hath sent me to proclaim release to the captives;

And recovering of sight to the blind,
To set at liberty them that are bruised,

To proclaim the acceptable year of the Lord."

Luke 4: 18-19.

(Continue reading.)

(Slight pause between each of the sayings of Jesus listed below.)

"Blessed are the poor in spirit; for theirs is the kingdom of heaven."
—Matthew 5:3.

"I am the bread of life; he that cometh to me shall not hunger, and he

that believeth on me shall never thirst."—John 6:35.

"I am the light of the world; he that followeth me shall not walk in darkness, but shall have the light of life."
—John 8:12.

"I am the door; by me if any man enter, he shall be saved, and shall go in and out, and shall find pasture."—John 10:9.

"I am come that they may have life, and may have it more abundantly."—John 10:10.

"I am the good shepherd; the good shepherd layeth down his life for the sheep."—John 10:11.

"I am the resurrection and the life; he that believeth on me shall never die."—John 11:25.

"I am the vine, ye are the branches; he that abideth in me, and I in him, the same beareth much fruit; for apart from me ye can do nothing."—John 15:5.

"I am the way, and the truth, and the life; no one cometh unto the Father but by me."—John 14:6.

"These things have I spoken unto you that my joy may be in you, and that your joy may be made full."—John 15:11.

Carol by the chorus of the junior church.

Organ plays one stanza through. "A thousand years have come and gone." 128 (first three stanzas). Choir sings. They stand for the singing and are seated following the end of the third stanza.

The Message: "Making Every Day Christmas."

Both readers stand.

1. Second Girl Reader on the right.

"Still Bethlehem the town
Lies where it lay long ago,
Its olive orchards basking in the sun,
Its hillsides set with lillies red and white.

Still brown-faced children play
Through crooked streets
And wander on the hills;
Still men sow seed and harvest grain;
Still women bake;
Still runs life's endless circle
Round and round,
And common days are filled with common toil.

But all the world
Goes the more bravely to its task
Because once, long ago,
A little child was born
In Bethlehem."

—By Reba Mahan Stevens.

She is to continue to stand.

2. First Girl Reader on left continues:

"Except the Christ be born again to-night
In dreams of all men, saints, and sons of shame
The world will never see his kingdom bright,
Stars of all hearts lead onward through the night
Past death's black deserts, doubts

without a name,
Past hills of pain and mountains of new sin

To that far sky where mystic births begin.

Where dreaming ears the angel song shall win.

Our Christmas shall be rare at dawn-ing there,

And each shall find his brother fair,
Like a little child within:

All hearts of the earth shall find new birth

And wake, no more to sin."

(Vachel Lindsay.)

3. Second girl reader continues (on right).

"Tho, in David's city angels sing no more,

Love makes angel music on earth's darkest shore;

Tho' no heavenly glory meets your wondring eyes,

Love can make your dwelling bright as paradise.

"Tho' the child of Mary, sent from heaven on high,

In his manger cradle may no longer lie,
Love is King forever, tho' the proud world scorn;

If ye truly seek him, Christ your king is born."

4. First girl reader continues (on left).

"It was not the angels' singing
Gave the Christmas thought,
Not the precious gold and incense
By the Wise Men brought;

"Not the shining Star that led them
On their unknown way;

"Twas the Christ within the manger
Made the Christmas Day.

"So 'tis not the tree and presents
Make our Christmas Day,

'Tis not what we get that counts,
But—what we give away.

"Tis the joy of loving service
Makes the glad hours bright,

Thinking first of others' pleasure,
Self put out of sight.

"We need never mourn that Christmas
Comes but once a year,

Since the blessedness of giving,
Brings the Christmas cheer.

"If we keep the Christmas spirit
In our hearts always,

Through the whole year we can make it,
Christmas every day."

—Annie Johnson Flint.

The Procession of Love Gifts

Two girls and two boy readers stand together.

1. First boy reader on left.

Stands, pauses:

"Give unto the Lord the glory due his name."

2. Second reader, boy on right.

"Whosoever is of a willing heart, let him bring it."

The two boy readers and girl readers come down from the rostrum on the two sides and deposit their white gifts near the manger. They do return to the reading desks, but stand on the side of the choir on either side.

Choir members pass their gifts, and return to choir.

Members of congregation are then invited to present their gifts.

Boy on right: "We invite the congregation to bring gifts at this time."

Organ may play softly during this period.

The Dedication

After all gifts, white gifts and joy gifts are made, choir sings:

"The Lord is My Shepherd" anthem.

As they sing, three girls form tableau around the manger and the gifts.

The Recessional

After the anthem, members of the choir and congregation join together in singing,

"Joy to the world."

After first stanza, choir members still singing, take candles and join in recessional, going out side doors and remaining in side room, singing.

Girls forming tableau continue to hold position until after benediction.

Benediction

By the pastor from rear of church:

"Glory to God, Glory to God!

Glory to God in the highest!

Peace on earth, good will to men,

Glory to God in the highest."

Three-Fold Amen

From the two side rooms, chorus and organ. Three-fold Amen.

Girls forming tableau after moment of silence leave rostrum.

Organ Postlude

ANNUAL MEETING REPORTS BY POSTER

A business meeting is usually thought of as the driest occasion of the church year and usually avoided by all except the inner circle of loyalists. This year at the First Baptist Church of Batavia, Illinois, Roland E. Turnbull, minister, through a new idea made an enjoyable meeting. The idea was to ask every organization or person reporting to do so by means of a POSTER.

Two young people took charge of the arrangements, seeing that organizations were supplied with the same size cardboard, 48 inches by 36 inches, and were given some help where needed in the matter of lettering. Two prizes were offered for the best posters.

On the night of the meeting the older grade school and high school young folk were present to carry a poster before the expectant audience. As the poster was carried in to the playing of the piano it would be voted upon as a report and then placed aside until five had been displayed; the best of five would then be voted upon. From the short list the best two were judged and prizes awarded.

The church clerk won the first prize

Meditation on the Nativity

By Roscoe Mott Giles



The stars shone softly in the sky
Save one strange star which burned
with brilliant beam
Upon the quiet hills where shepherds
watched their sheep.
O'er the town of Bethlehem
Hung the dark curtains of the night.
But in a stable, near the inn, a dim
light burned
And showed a father bending o'er a
new-born babe,
And a weary mother, sweet and fair,
With face aglow with mystic tenderness.

The angels sang their wondrous tidings
Of "Peace on earth, good will to men."
Shepherds sought the babe to worship,
Wise Men hastened toward their goal.
'Twas a night of holy wonder,
Heavenly light suffused the sky,
Hope was born, and life was given
A new meaning in the infant born that
night.

Tonight we light our candles,
Join our voices in the songs of joy,
And chant his birth again;
The while with straining eyes we
search the sky,
Seeking his star.
"Where is he born?" the query sounds;
"Where can we find his natal place?"
As did the shepherds, we would go
And worship at his feet;

for a clever arrangement of pictures. Her poster showed members added, moved, dropped, etc. For dropped she had a man coming down in a parachute! For retired, a man lazily fishing! For those added, a picture of a minister giving the hand of fellowship to a group of new members.

One of the deacons said afterwards: "This is the first business meeting I've ever attended in which I craned my neck to find out what was coming next!"

As did the Magi, we would bring
Our costliest gifts to honor him.

But not in Bethlehem will he be found,
In no one spot will he appear tonight.
Born is the Christ! And waiting to be
born

In every heart that waits to welcome
him.

We see these candles cast their tender
light

Into the bordering gloom:

We hear the carols sung:

We sense a mystic wonder in the night.

Strange, is it not, that we as seekers
wait

The while he seeks an entrance to our
hearts,

Yet see no star, nor hear the angels
sing?

Strange, is it not, we fail to compre-
hend

That Christ is here, already here,
And this familiar spot is Bethlehem?

Our hungry hearts have waited for his
birth,
And now his presence shines about us
everywhere.

The while we yearn for him,
He reaches out his hands to bless.

The while we seek for peace,
He whispers, "Peace."

He knows our hunger for a better
world

And waits to lead us in the quest.

He knows the plan; he has the means.

Wisdom is his from God,
And might, and love, and gracious heal-
ing

For the wounds of earth.

He is the Lord, the Christ,

The Savior of the world—

He is our Christ, if we are his.

And so we bow as worshippers.

Receive, O Christ, our homage and our
praise!

Be thou with us, as we would be with
thee—

Dwell thou with us to bless our homes,
and

In the coming year, lead thou our feet,
And never let us lose this blessed cer-
tainty—

Thou art in us and we in thee.

This is our Christmas need, our Christ-
mas prayer.

AN INSTRUMENT IN GOD'S HANDS

The poet, Sandburg, sees the crowbar at work in the leveling of broken down, useless buildings in order to make way for new and useful ones. "Make me a crowbar, O God," he prays. A crowbar to raze the old and vicious prejudices, the inherited injustices and inequities, the fear-infested ideals and institutions of selfishness and greed. Let us pray to be an instrument in God's hands, an instrument that finds its worth in doing his will. From *The Christian Century Pulpit*; Sermon by Harold Bosley; The Christian Century Press.

Christmas Eve Candle Light Service*

The service was held in the Hope Presbyterian Church, Watertown, New York, on Christmas eve at 10:30, concluding at midnight. It is primarily a service of candle lighting and carols though the entire story of the nativity is revealed in a few minutes of time. L. Richard Mellin, pastor of the church, is responsible for the arrangement.

(Church auditorium darkened except for lighted candles in windows and on candelabra in chancel. A board with holes for candles on railing in front of chancel—lights for orchestra shaded.)

Organ Music (beginning 10:15 p. m.): "Christmas Song," Frysinger; "Andante," Loud; "Luther's Cradle Song," Vibbard; "Deis Sanctificatus," Becker; "Adoration—Holy City," Gaul; "Meditation," Kinder.

I. PROLOGUE

Call to Worship: "Glory to God in the highest, and on earth peace, good will toward men" (spoken by pastor from some hidden and remote part of building—to be heard as from a distance).

A Holy Night: "Cantique de Noel," solo and chorus accompanied by strings (to take place unseen and be heard as from a distance, preferably from where the procession enters auditorium with door slightly ajar).

The Benedictus and Prophecy: . . . Luke 1:68-78, Isaiah 9:2, 6 (to be read by pastor from same position as the Call to Worship).

(Orchestra plays a trumpeting fanfare as an introduction to the procession and without any pause continues with the introduction of the processional hymn.)

(Procession of robed choirs, each singer carrying a lighted candle and all singing the hymn without books; accompanied by orchestra and organ.)

II. THE HERALDS

The Processional: Hymn, "O come all ye faithful." (Congregation standing and singing from memory, as church auditorium is in darkness except for candle light.)

The Invocation: By the pastor. (During invocation, choir members pass candles forward to front row to be placed on candle rail and some passed back to be placed on the large candelabras in corners of chancel. Choir and

*Attention to details will make this program smooth and effective. It should be given as though the story were being told to the world for the first time. All the carols used will be found in "Christmas Carols We Love to Sing," published by the Theodore Presser Company.



congregation remain standing through invocation and the anthem.)

Anthem: "Gloria in Excelsis," Mozart. (Accompanied by orchestra and organ.)

III. THE STORY

The Announcement to Mary: (All seated.) . . . Luke 1:26-38 (scripture reading by pastor, preceded by appropriate words: "A woman named Mary receives an important announcement.") (Pulpit has been placed to one side.)

Carol: "Lo, how the rosebud springing." (Choir remains standing through carol, "What Child Is This?")

The Magnificat: Luke 1:46-56. (Introduction by pastor: "Mary sings a song of praise.")

Carol: "Good Christian men rejoice."

A Child Is Born: . . . Matthew 1:18-25. (Introduction by pastor: "A child is born.")

Carol: "What child is this?"

The Scene in Bethlehem: . . . Luke 2:1-20. (Introduction by pastor: An interesting scene takes place in a town called Bethlehem.)

Anthem: "O Bethlehem," Manney. (Women's voices only.)

The Visit of the Wise Men: . . . Matthew 2:1-12. (Introduction by pastor: Certain very wise men appear.)

Carol: "The angels."

(Choir remains standing through following scripture reading and carol.)

The Presentation in the Temple: . . .

Luke 2:22-32. (Introduction by pastor: The child is presented in the holy temple.)

Carol: "O Sanctissima."

Offertory (if any).

Hymn: "O little town of Bethlehem." (All standing, congregation singing from memory.)

The Christmas Message: (A nine-minute sermon; must be timed to conclude service at midnight.)

IV. THE CELEBRATION

Anthem: "There were shepherds," Vincent.

Selection: "Hallelujah Chorus," Handel (orchestra and organ).

Carol: "Bring a torch Jeanette, Isabella." (Pastor announces this French carol by calling attention to the international aspect of Christmas.)

Prayer: (brief).

Silent Meditation: (People bowed. After suitable pause, women sing first stanza of "Silent Night" without accompaniment. Another quiet pause, women's voices hum "Silent Night" once through.)

Benediction.

The Recessional Hymn: "Joy to the world." (All lights are turned on and congregation standing.)

Postlude: "Hallelujah Chorus," Handel. (The repetition of this selection by orchestra and organ is intentional.)

NEW GENERAL SECRETARY FOR THE AMERICAN BIBLE SOCIETY

The board of managers of the American Bible Society announces the election of the Rev. Frederick W. Cropp, D. D., as a general secretary of the society, to succeed Dr. George William Brown, whose resignation took effect last November. Dr. Cropp, who will take up his duties on November 1, will share with General Secretary Eric M. North the oversight of the society's world-wide work with particular responsibilities for scripture distribution in the United States and the relationship of the society to the churches.

A native of Ohio, Dr. Cropp graduated from the College of Wooster, Wooster, Ohio, and received his theological training from the Theological Seminary, Princeton, New Jersey. In June, 1939, he was awarded the degree of doctor of divinity by Centre College, Kentucky. Dr. Cropp has served but one church in the ten years of his pastoral experience, the historic First Presbyterian Church of Wheeling, West Virginia, to which he went first as assistant pastor and has served as pastor since 1931.

The Twelve Apostles

AS THEY APPEAR, CARVED IN WOOD, IN THE REREDOS
OF THE FIRST CONGREGATIONAL CHURCH,
MOLINE, ILLINOIS.*

AMONG the beautiful churches of the country, churches which have sought in their construction to bring to life the Gothic beauty of the past, one worthy of much attention is the First Congregational Church of Moline, Illinois, William Robert Hodgson, minister. The cover picture gives you a good conception of the altar and reredos. These detailed pictures of the wood carved reredos make an opportunity for closer study.

The sanctuary of the church possesses beauty, dignity and spirituality.

Upon entering, one looks down the full length of one hundred and thirty feet before the eye rests upon the altar, reredos and the Trinity window, vibrant with deep blues, reds and blending colors. The high ceiling of the nave carries through from the foyer to the rear of the chancel. This great length and height have a very decidedly exalting effect upon the emotions.

The floor is of Vermont stone, laid in rectangular blocks of varied sizes, in colors of mottled green and purple, red, brown, grey and black. The ceiling, set in panels between the great oak beams, is of quiet tile laid in square, smooth texture blocks of grey and cream shades. The acoustic qualities are such that the voice of a little child can easily be heard from the chancel to the rear of the nave and there is no trace of an echo from a heavy voice or the full organ.

Above, the chancel is separated from the nave by a hand-carved oak rood beam, over the center of which stands a large cross and upon which is carved the inscription, "Sanctus, Sanctus, Sanctus, Dominus, Deus Omnipotens." (Holy, Holy, Holy, Lord God Almighty.) Below, the chancel is separated from the nave by a handsomely carved pulpit over which hangs an acoustical canopy, the lectern, the chancel rail and four steps made of Ver-

de Antique and Roman Travertine marble. The entire chancel floor is of the same Vermont stone as is on the floor of the nave.

The walls of the chancel are built of delicately colored, grey and buff limestone. The high columns and graceful arches are of the same material.

The pulpit, lectern, reredos, pulpit canopy and choir canopy, the choir stalls, the prie-dieu and altar screen are all hand carved from selected fine-grain Appalachian white oak. In the reredos are hand-carved figures representing the twelve apostles. In the pulpit are larger figures of Jesus, Louis Pasteur, Abraham Lincoln, Jane Addams and David Livingstone. In the lectern, the figure is that of Hosea, the prophet of love and righteousness, who represents the individual and social gospel. The wood is so finished that it blends harmoniously with the stone walls of the chancel.

*Chancel and choir woodwork designed and fabricated by Ossit Church Furniture Company, Janesville, Wisconsin



St. Peter
St. Jude



St. James, Minor
St. Paul

St. Simon
St. Thomas

St. Bartholomew
St. Andrew

St. Matthew
St. Philip

St. James, Major
St. John

Habits in the Pulpit and in the House of God

By Thomas H. Warner

IN 1827, more than one hundred years ago, there was published the second edition of a book with the title *Letters on Clerical Manners and Habits*, addressed to a student in the theological Seminary at Princeton, New Jersey. Its author was Samuel Miller, D. D., professor of ecclesiastical history and church government in that institution.

The book contains a chapter entitled "Habits in the Pulpit and in the House of God." There have been many changes in the religious world and also in the mode of conducting worship since the book was written, but many of Dr. Miller's suggestions are pertinent today. He offers the following "plain counsels."

1. Avoid all unnecessary expense of spirits, voice and strength immediately before going into the pulpit. Make a point of entering on the service in all freshness and fulness of your strength and spirits. Then you may hope to perform them with vigor and animation. The preacher is extremely unwise who sits up late on Saturday night making preparation for the next day.

2. Instead of eating more, eat less than on other days. Of all mistakes on this subject, that is the greatest which dreams of deriving unusual strength and animation from an unusual indulgence in solid food.

3. Never habituate yourself to the use of many of those tonics, nourishing draughts and clearers of voice of which many make such abundant use. Guard against the miserable servitude of having a dozen little wants which must be supplied before you can ascent the sacred desk.

4. Go from your knees to the pulpit. The more thoroughly your mind is steeped in the spirit of prayer and of communion with God, the more easy and delightful will it be to preach and the more rich and spiritual will your preaching be.

5. Make a point of being as perfectly punctual as possible in attending at the appointed hour for public service. A punctual minister makes a punctual congregation. Country congregations are frequently permitted by the minister to wait for his arrival half an hour.

6. Let your mode of entering the house of God and of walking along the aisle toward the pulpit, be grave, dig-

nified, and yet perfectly simple and unaffected. Few things are more unbecoming than to see an ambassador of Christ walking with hurried steps, or in a light, airy manner.

7. Let every look, motion and attitude in the pulpit correspond with the gravity of your character and the solemn purpose for which you ascent it. Let there be no roving of the eye, no adjustment of the dress, no abrupt, rapid motions, no tossing about of books. But let your whole demeanor be of a sedate, gentle character.

8. I have noticed in some ministers a striking want of dignity in almost everything they did in the pulpit. The incidental things they did were done in a manner more adapted to promote ridicule than impressions corresponding with the Sabbath and the house of God.

9. Let not your commencement of the public service, either as to voice or manner, be abrupt, harsh or loud, but studiously gentle and reverential. Everything that looks like haste, or the want of due solemnity, never fails to repel correct minds.

10. Be not in haste to pass from one part of the service to another before the preceding is finished. Do not rise for prayer before the psalm is completed. Do not stand up and turn over the leaves of the Bible, looking for your text, during the singing. The minister who does this fails to unite with his fellow worshippers in singing the praises of God.

11. But sometimes a still more striking indecorum occurs. It is that of a minister who, while a brother is officiating in prayer, has been occupied in looking for the psalm which was to succeed, or for the chapter which was to be read. It is difficult to speak of such a practice in terms of sufficiently strong reprobation.

12. Let me advise you in public prayer always to close your eyes. Some ministers of our church of no inconsiderable eminence, have been in the habit of doing this (keeping the eyes open) to the great annoyance of many who witnessed it. Dr. Doddridge seems to give it the sanction of his advice, but it should be avoided.

Study to administer the sacraments of the church in a manner adapted to make a distinct and solemn impression. Let there be no appearance of coarseness, haste or carelessness in

your mode of administering these peculiarly interesting ordinances.

14. Guard against making your public services too long. Whitefield said that a sermon of more than an hour long, though preached by an angel, would appear tedious unless the hearers were angels too. No sermon ought to be more than forty-five minutes in length, nor ought the whole service to be longer than an hour-and-a-half.

15. Never render yourself remarkable by continually making a display of a white handkerchief in the pulpit. Have such a handkerchief and use it on proper occasions, but to hold it up frequently and in a flourishing manner, is unworthy of a man of sense.

16. When you have occasion to reprove any disorderly person in the house of God, guard against indulging or betraying irascible feeling. Never attempt to taunt the offender by sarcasm, or to turn the laugh on him by wit.

17. Let your deportment in quitting the pulpit and withdrawing from the church be of the same general character with that which was recommended in approaching and entering it. Discountenance the practice of stopping to converse with a number of individuals. On the score of example, ministers ought to retire from the house of God in serious and solemn silence.

18. When you are seated in the pulpit with another minister let your conversation with him be in a low and inaudible voice. I have known ministers to talk so loudly as to be heard almost over the whole church. Let all conversation in the pulpit be conducted in a whisper, audible to none but those who are engaged in it.

19. Do not converse aloud or talk jocularly at funerals. Ministers owe it to decorum not to join in conversation of that kind. Surely on such occasions your discourse, your countenance and your tone of voice ought to be grave, thoughtful and subdued.

20. Carefully avoid making the prayer a vehicle of flattery to him who has just preached, or is about to perform that service. This is frequently done, and yet it is obviously, in a high degree, both criminal and contemptible. Let me also warn you against making acknowledgment of the official help afforded you in the service by flattery, which if it does not minister to their vanity, is too fulsome to

be mischievous. If it is necessary to express a favorable opinion of a sermon let it be done with studied moderation.

21. When you appear in the sanctuary as an ordinary hearer, let your deportment exemplify those rules of meek and respectful attention which you inculcate on others. It has been remarked that some clergymen are among the most inattentive and irreverent hearers that enter the house of God.

22. Avoid much exposure to cold air immediately after leaving the pulpit. Cold air received into the lungs, or striking on the body, while one is warm with speaking, is peculiarly dangerous.

23. When you have been a hearer, do not quit the church criticizing the sermon, and especially in an audible voice. Always be a candid hearer of other men's sermons. When you can speak favorably of them do so. When you are constrained to censure, do so gently and as privately as possible.

24. Finally, as I advised you to go from your knees to the pulpit, so I would with equal earnestness advise that you go from your pulpit to your knees. It was well remarked by an old divine that "the minister who is more before his people in public, than he is before God in private, has little reason to expect a blessing on his labors."

Such are the counsels given to a student more than a century ago. They indicate that the ministers of that day were not above criticism. They also furnish a "yardstick" for the modern minister.

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Sometimes the task of Christmas shopping seems endless in the variety of gifts to be chosen for friends, classes, pastor or church. Appropriate greeting cards are hard to find. Try the Presbyterian Book Store nearest you.

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2

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716, 721—Small sizes, 5½x6¾, 75 cents a hundred.

3

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A CHRISTIAN CALENDAR by WALTER A. MAIER

Read *Church Management*: A Necessary Service

You'd Like a City Church

By John R. Scotford



Mr. Scotford analyses the advantages and disadvantages of large city parishes. Whether your work is city, town or open country you will profit through the reading of his discriminating study.

MOST ministers would. The city dominates American life. It sets the pace in dress, amusements and even in religion. A call to the city is indubitable evidence of success. Yet many a man has discovered to his sorrow that the invitation of a metropolitan pulpit committee may prove to be the voice of a heartless siren wooing one to destruction!

Three of many instances come to mind. X had been the popular preacher of a sizeable place before he was lured into Megapolis. Everyone knew him; he spoke on all public occasions. He went to town with high hopes; but there were no high school baccalaureates or union memorial day services when he could appear before the entire community. His circle of acquaintances never extended far beyond the membership of his church. He worked hard, did tolerably well, but never really enjoyed himself. Now that he is back in a smaller place his face beams when you meet him. Because of an excellent record as a pastor Y was called from an Iowa town to an old Chicago church. He gave the same conscientious friendly service as always but nothing happened. He couldn't find the combination which would open the lock, and went back to a smaller city. After breaking the hearts of two more men the church died. Z thought that Central was a "good church." The people were nice, and some of them had money. But the congregation had had a stormy past, and for ten years had been held together by a popular appeal to the drifting crowds of the city. Z did not even know how to find people in the city, let alone catch their interest. After a hectic cruise he had a nervous breakdown, and in about three years the church merged with another con-

gregation.

Fortunately not all city churches are tottering to a fall. For the man who knows what he is getting into many urban pulpits offer substantial advantages.

Almost always a city church will pay a better salary than a congregation of corresponding size in a small community. Under our existing economic order money flows into the city, while city dwellers are more accustomed to parting with their shekels than are their country cousins. They both have more money and spend more readily.

Yet the difference in salary should not be taken at its face value. Often there is the item of rent to be considered. Thanks to the way congregations scatter, the city minister is likely to put more miles on his car than a town pastor. Many Metropolitan pastors use up more gasoline than do men serving so-called larger parishes. Inevitably more meals are taken away from home. There are fewer gifts left at the minister's door. Invitations to dinner in the homes of the parish are rare. Except in unusual situations, perquisites are less. Yet if a man will exercise self-control, he will probably be better off financially in the city than elsewhere.

Advantage of City Church

A more unequivocal advantage enjoyed by the city pastor is a far greater degree of privacy for his family. His wife and children do not spend their days in the proverbial goldfish bowl. Although they enjoy a number of social advantages, they are privileged to live their lives pretty much like everybody else. There need be little entertaining and comparatively few visitors in the home. The sons and daughters of city ministers tend to be a more normal lot than those who grow up in the

unremitting eye of the small town public.

For the minister himself the city offers fellowship with his own kind and many opportunities for inspiration. In a place of any size a pastor will discover a kindred ministerial spirit or two with whom he may pal around and to whom he can tell his troubles. From time to time he will have a chance to sit at the feet of the thinkers of the day and listen to their words of wisdom. That which the mass of ministers must get through their eyes he often secures through his ears.

Over against these advantages a city church has a number of rather subtle drawbacks.

If you relish the role of being a community character who is known and seen of all men, keep away from a city pulpit. The larger the metropolis the fewer the ministers who are known to the public at large. Since the death of S. Parkes Cadman there is only one man in New York whom everyone has heard about, Harry Emerson Fosdick. In Chicago there just isn't any list of notable preachers. The ordinary city pastor leads an obscure life with the scantiest of acquaintance with the spotlight of public attention. The high schools have no baccalaureate services, and ministers don't make commencement addresses. Even the luncheon clubs aren't interested in free speech from the clergy. Lodges are more hospitable, but the larger the city the smaller the part which they play in its life. The minister is cut off from the public contacts which make life interesting in a small place. He is very much of a private citizen.

On the other hand, the minister who stays in a city church for a number of years and who wins general approval will gradually acquire a rather astonishing measure of personal influence. He will come to know influential people in the hospitals, the social institutions, the police stations, the courts and even the jails. He may get the ear of bankers and the school officials. Even the clerks in the stores will learn to know him. But the call to a city church does not automatically bring these contacts; they are the fruit of years of faithful coming and going. In every city there are a few ministers who really "know the town," and they may not be in the largest churches!

As a group city people are not as

much given to sermon tasting as those who live in less conspicuous places. The people want good preaching, but they are little disposed to compare one sermonizer with another. Each congregation is a social unit which is inclined to be oblivious to what is happening on the next corner. There is surprisingly little ecclesiastical competition in the city. Listening to a man preach is only one of several influences which draw a congregation together. Cities tend to deflate men who put much store by their sermonic exploits.

Perhaps the greatest handicap under which the city minister labors is the atmosphere of instability by which he is surrounded. Some urban congregations disappear almost over night. One church of a thousand members was dissipated in five years. Of course not all urban churches are in the "mori-turi salutamus" class—but it is hard to find a congregation where "the neighborhood has not changed." In fact the minister who turns his face towards the city needs to read, mark and inwardly digest the statement "all neighborhoods always change." When that happens the minister has just two courses open to him—he can pursue his people to their new abode or he can find a new constituency. Either procedure is a bit lively. But a changing neighborhood is no excuse for failure in the city—it is just one of the rules of the game. Grousing about it is like barking at the moon. City people simply will not "stay put." Joshua may have stopped the sun, but the preacher can't stop the moving van. Running a city church is an exciting business. Almost anything can happen!

The net result of these conditions is that the successful city minister leads an inconspicuous but exceedingly active life. The only answer to most of his problems is hard work. The public does not flow into his church. He must find a lot of new people each year to take the place of those who will have gone elsewhere. He learns to follow through on a multitude of personal contacts. His calls run to astonishing numbers. Much of his work is done under cover of darkness. Aside from Saturday night, he is home by appointment only. He communes with his family in the summer time.

For this ceaseless activity the minister reaps some unexpected rewards. A discerning person has observed that in the towns people tell you all about their neighbors but nothing about themselves, while in the city they tell you nothing about the folks next door but all about their own hopes and fears. The pastor profits from this situation. A city is a lonely place. Relations are few, neighbors are not cultivated. The right sort of a min-

Which Bible Is Easier to Read?

KING JAMES VERSION

Hebrews 11:5

By faith Enoch was translated that he should not see death; and was not found, because God had translated him: for before his translation he had this testimony, that he pleased God.

But without faith it is impossible to

SMITH-GOODSPEED TRANSLATION

He was dead he said spoke. Faith caused Enoch to be taken up from the earth without experiencing death; he could not be found, because God had taken him up. For before he was taken up there is evidence that he pleased God.

The Bible you know and love gains in reverence and beauty when translated

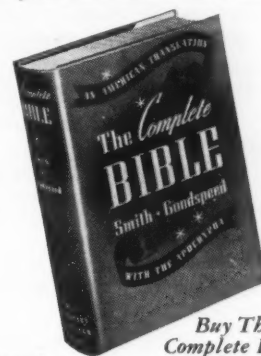
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ister receives numerous confidences from all sorts of people. He often wonders what will happen next. Life is rarely dull.

Such are some of the lights and shadows of a city pastorate. Each man must decide for himself whether to tempt fate by lifting up his voice in some metropolis. Our plea is that he go to the city with his eyes open. A city pastorate is something different from a county seat town pastorate on a larger scale; it is another sort of life. If public attention means much to a man, we advise that he stay in a smaller community; if a man loves to work with people and does not care about applause, he may find his place in the city. Unless one has had some experience of city life it is dangerous to take a large church in a city. A minister has enough troubles without "learning his way around" in urban life after assuming a pastorate. The city has plenty of perils for the preacher, but for the man who is willing to pay the price in hard work and self-forgetting service it also offers large rewards.

January Issue of
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No. 16-D

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A Christmas Interlude

By J. J. Vellenga*

Here is an idea which is suitable for many adaptations. There are many good Christmas stories which can help out in the Christmas program where there is opportunity for limited preparation. Vellenga's idea is to work the story into some kind of a drama for its greatest effectiveness.

CHARACTERS

THE REVEREND MR. LIVINGSTONE, the minister of a small village church. He is a sympathetic, kindly, unassuming, middle-aged man.

MRS. GOODFIELD, a young widow lady between twenty and thirty years of age. Her mien should indicate that she has recently passed through a great sorrow.

THE GOODFIELD CHILDREN: Robert aged 10, Ella Louise 8, Anna 6, Catherine 4, and Harold 2.

* * *

TIME: About 5:00 p. m., the day before Christmas.

PLACE: Living room of the Goodfield home.

TIME OF PLAYING: From 30 to 45 minutes depending on how much time is taken in telling the story.

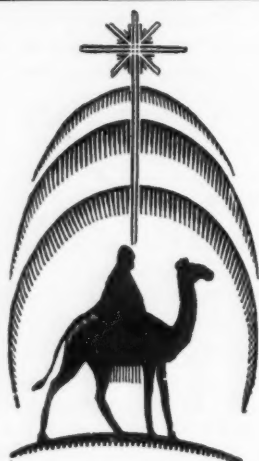
COSTUMES AND PROPERTIES

Mr. Livingstone is dressed in conventional business clothes. He enters in overcoat, hat and gloves carrying a bushel basket filled with packages. Mrs. Goodfield and children are dressed plainly but neatly. Robert has a drawing book, pencil, and crayons; Ella Louise has a doll.

SCENE: The living room in the Goodfield home. There is no Christmas tree, but a few meager decorations here and there indicate the holiday season. The room is plainly furnished with two straight-backed chairs, an easy chair, a day bed, a footstool, and a table in the center on which is a lighted kerosene lamp and a Bible. A violin case and guitar are seen in one corner. The room is tidy. There are two entrances to the room: the one to the right opens to an adjoining room; the one to the left to the out-of-doors.

As the curtain opens Robert is seen seated at the table sketching in a drawing book. Ella Louise, seated on the floor near the table, is playing with her doll. A knock is heard at the door. Robert jumps up and hurries to see who the unlooked-for caller might be. It is the minister Mr. Livingstone.

ROBERT: Won't you come in? (Turning to the right he calls) Mother,



it's the minister. (Mr. Livingstone enters. He is carrying a bushel basket filled with several various-sized packages.)

MR. LIVINGSTONE: Thank you, I will. (He removes his hat and gloves and rubs his hands together) Believe me it is a pleasure to be in where it is warm again. (Mrs. Goodfield enters carrying Harold, while Anna and Catherine trail behind her, bashful but inquisitive enough to peep around their mother's skirt. Mrs. Goodfield is neatly attired in a house dress.)

MR. LIVINGSTONE: How-do-you-do, Mrs. Goodfield? (He extends his hand which she accepts gladly.) I have been having the time of my life today being a messenger of good tidings and you are one of the families to whom the church decided to send some Christmas cheer. I have here a basket full of presents, something for everyone in the family.

MRS. GOODFIELD: Oh, Mr. Livingstone, I hardly know what to say to you for such thoughtfulness. We are grateful to you from the bottom of our hearts and thank you very, very much.

MR. LIVINGSTONE: Now, now, you don't need to thank me, for I am just the messenger. It has been my happy privilege today to pass on someone else's generosity. Mrs. Goodfield, you just thank the good father above and that is all that is necessary. But

I know you do that continually.

MRS. GOODFIELD: Yes, I am grateful to God for his caring for me and my little ones during this dreadful year. But you can't deceive me. Some of your gifts are in this basket too. And if it had not been for your leadership these Christmas baskets would not have been prepared at all.

MR. LIVINGSTONE: Perhaps, but a minister would be helpless if his people were not generous-hearted to begin with. It takes all of us together: pastor, people, and those in need.

MRS. GOODFIELD: Oh, pardon me, I have forgotten my manners and have not asked you to take off your coat and be seated. Won't you please?

MR. LIVINGSTONE: Really, I can't stay long. It is time for me to be home. But I shall take off my coat or it won't help me outside. (He seats himself with a contented sigh) I must be getting lazy. I enjoy sitting down too much.

MRS. GOODFIELD: You no doubt are tired from being out in the cold all day and going in and out of so many homes.

MR. LIVINGSTONE: That doesn't tire me so much as meeting with those who have little good will in their hearts. In some homes today I found the members very proud and they accepted the baskets with reluctance. They felt themselves to be objects of charity and considered it an indication of inferiority to accept help. But, Mrs. Goodfield, we are all objects of charity and are debtors for everything we have. At least we are indebted to God if no one else.

MRS. GOODFIELD: Yes indeed, that is very true but I had to learn this lesson myself this past year. After my husband . . . was suddenly taken from me (her voice trembles a little) I rebelled against receiving help until I realized that it was pride.

MR. LIVINGSTONE: Then there is another class of people who think that all the gifts are their due and they treat you as though you should be ashamed for not coming sooner and not bringing more than one basket. Such people weary me even more.

MRS. GOODFIELD: Yes, I would think so. It takes a nice balance to make a person just right. It should be just as the Bible teaches: "Freely ye have received, freely give." If we can learn to receive gifts graciously when

(Turn to page 146)

*Minister, Caledonia United Presbyterian Church, Vevay, Indiana.

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The January, February, March issue of THE UPPER ROOM, in the specially printed, two-color, Christmas Greeting envelope, costs a total of 6 cents, plus postage, if mailed. Postage required to mail from your post-office, 2 cents.

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to reduce the summer temperature by several degrees.

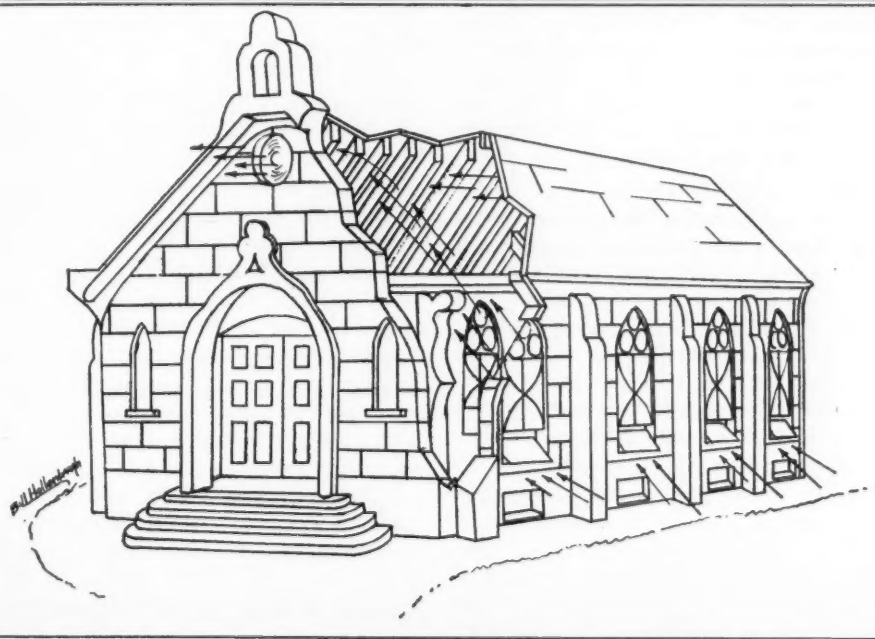
Because of the cost most churchmen have hesitated to talk of air conditioning. But, on the other hand, most churches don't need it. But they do need a simple method of ventilation which is now available without much cost.

Most churches are of brick or ma-

sonry construction. This means insulation from heat and cold. But the sanctuaries usually have high ceilings without proper ventilation. In some churches the air near the roof has not been changed since the building was constructed. Hot dead air makes fresh air difficult.

A simple method of ventilation and cooling is shown by the illustration below. An exhaust fan draws the cool air from the lower windows and it forces the hot air through the opening in the gable. If the fan is operated during several hours of the night or early morning the windows can then be closed and the building will be kept at the night temperature during most of the day. The temperature for the hours of morning worship will be comfortable and the air fresh and pure.

This plan of air conditioning is now used in residences and public buildings. No artificial refrigeration is required. But fresh cool air of night temperature is available. Many manufacturers make this type of fan. They are not expensive, especially not, when compared with refrigerated air conditioning. Churches should be warned against installing too small fans. Be sure that they have sufficient capacity to do a satisfactory job. *Church Management* will be glad to give you the names of manufacturers making satisfactory equipment.



Christmas Interlude

(From page 144)

we are in need, and to give them generously when we are able to help, then we are well-pleasing to God and Christ-like.

MR. LIVINGSTONE: Why, Mrs. Goodfield, what a beautiful thought. I am going to incorporate that into a sermon sometime. Yes, I will do it this very next Sunday for it will fit perfectly into the theme I have selected on: "The Real Christmas Spirit." I never thought of it in just that way before. You know, Mrs. Goodfield, I learn something important every day I go out calling. It is a much better way than learning out of books.

MRS. GOODFIELD: Well, if you are going to put that thought in your sermon, I should be there to hear that you quote me correctly. And if you don't I shall stand up right where I am sitting and tell you so.

MR. LIVINGSTONE: (He laughs heartily) I have a picture of you doing that. . . . But we are ignoring the children. Besides being seen they ought to be heard once in a while at least. And how are my young friends this evening? I know that you are good children most of the time, but I imagine you have been especially good these last few weeks. Confess now, haven't you?

ROBERT: Yes sir, Mr. Livingstone. For three weeks now I have done everything mother has asked me to do and once in a while I surprise her and finish what she wants done before she gets a chance to ask me.

ELLA LOUISE: I have been too. I know that is the best way to have a good Christmas. (The children have been looking frequently at the basket of presents.)

MR. LIVINGSTONE: That's fine. . . . But tell me, why are you looking at this basket so often? It isn't that you are curious as to what the packages contain, are you? You must wait until tomorrow to open them. Do you think you can wait that long?

ELLA LOUISE: We can try but it is going to be very hard.

ROBERT: Mr. Livingstone, I am learning to play the violin and sister the guitar. We have learned to play a Christmas carol: "Silent Night, Holy Night." Would you like to hear us play it? (He is very anxious to show his ability.)

MR. LIVINGSTONE: By all means.

(The two children play. This part of the play may be adapted to singing or any other skill, or it may be omitted.)

MR. LIVINGSTONE: That was well done! I haven't heard any better children's music over the radio.

Dollar Dinner Brings Crowd

By H. D. Roberts

People didn't respond to the twenty-five and thirty-cent suppers so this church put on a dollar dinner to pay the church debt.

The result was a large attendance and a nice profit.

WHEN members of the Noel, Missouri, Methodist Church, G. A. Tolman, minister, decided two years ago that their building was wholly inadequate, they also planned doing something about it. The old bogey of "building debt" was distasteful—but crowded quarters made services seem "A Babel of Tongues."

First a building committee was organized, to assimilate suggestions from inside and outside the congregation, with the objective already stated as financing a new building comfortably.

The plan simmered down to enlarging and remodeling the old building, one erected forty years previous when Noel was comparatively a frontier trading post. That building has merged into a modern, stone-veneer structure, 40 x 66 feet, with a basement dining and recreation room. Monthly payments are fourteen dollars, including interest. These are set aside first in the monthly budget, to preclude doubt or distress concerning them.

Construction was financed by profitable social events—a total of thirty-five dollars in cash subscription being all received in that line. Some routine events are used, such as dinners at public farm sales which average about ten dollars profit each. A play recently netted fifty dollars.

The big success, however, came from the church's accepting a truth employed almost universally in commer-

cial and political life, and also stock humor as "Keeping up with the Joneses." In 1937 and 1938, Thanksgiving dinners were held on Thursday preceding Thanksgiving. The committee in charge insisted that they must be out of the ordinary. In order to establish that fact, the price was set at one dollar a plate, instead of the twenty-five or thirty-five cents so customary—and so hard to get—in small towns.

With that as an incentive to learn what it all was about, the 1937 dinner was so successful the building fund netted one hundred and seventy-five dollars. Noel has, by 1930 census, four hundred and thirty-one population; more than fifty per cent of its people attended the church dinner apparently.

Neighboring church leaders said of that success, in effect, "Very nice, but you can't do it again"—believing that the unheard of dollar-price for a church function was prohibitive. But the 1938 dinner was only slightly below the first in church-budget benefit, probably no more than the cash difference the business would have expected from the two years. The Noel Methodist Church, safely housed in one of the best church buildings in Missouri for a town of its size, had proved that both church and townspeople enjoy "Keeping up with Joneses" for a worthy project as well as in personal life.

ELLA LOUISE: Mr. Livingstone, sometimes when you come to see us, you tell us a story. Do you have one for us this time? Please.

MR. LIVINGSTONE: I really should not take the time this evening, but then, since Christmas comes only once a year, perhaps I shall if you want me to. Let me think, what shall it be this time? (He pauses a few moments in thought) I have it! I shall tell that story written by Charles Dickens many years ago, but which is still read and told every Christmas time. It is entitled: "The Christmas Carol."

(The one who takes the part of Mr. Livingstone should be a good story teller. He may take anywhere from 15 minutes to a half-hour in the telling of the story. Another Christmas story may be substituted if so desired.)

MRS. GOODFIELD: Oh, that was splendid and it has warmed my heart. Children, say, "Thank you," to Mr. Livingstone.

CHILDREN: Thank you very much. That was a good story. (Mr. Livingstone gets up to leave.)

MRS. GOODFIELD: Before you leave us, Mr. Livingstone, won't you please lead us in family worship?

MR. LIVINGSTONE: Certainly. It pleases me greatly to be asked. (Mrs. Goodfield hands him the Bible from the table.) What better chapter could be read this evening than the one which tells us something of the first Christmas. It never grows old, though it is an old, old story. (He reads Matthew 2. 1-12 and then offers prayer.) Now, I really must go, or Mrs. Livingstone

(Continued on page 147)



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City State

A PRAYER FOR INTERNATIONAL PEACE

Break Thou the spell of enchantments that make the nations drunk with the lust of battle and draw them on as the willing tools of death. Grant us a quiet and steadfast mind when our nations clamour for vengeance or oppression. Strengthen our sense of justice and our regard for the equal worth of other peoples and races. Grant to the rulers of the nations faith in the possibility of peace through justice, and grant to the common people a new and stern enthusiasm for the cause of peace. Bless our soldiers and our sailors for their swift obedience and their willingness to answer the call of duty, but inspire them none the less with a hatred of war, and may they never for love of private glory or advancement provoke its coming. May our young men still rejoice to die for their country with the valour of their fathers, but teach our age nobler methods of matching our strength and more effective ways of giving our life for the flag.

O Thou, strong Father of all nations, draw all Thy great family together with an increasing sense of our common

Christmas Interlude

(From page 146)

will have good reason to think that I have slid off the road into a snowbank. Goodnight, and the best Christmas you ever have had. I have enjoyed this visit very much.

MRS. GOODFIELD AND CHILDREN: We have too. And a very, merry Christmas to you and your family. Goodnight.

CURTAIN

blood and destiny, that peace may come on earth at last, and Thy sun may shed its light rejoicing on a holy brotherhood of peoples.

Walter Rauschenbusch.

A CONTENTED MIND

I do not ask an easy road,
A life in luxury designed,
But give me, rather, as my boon,
A peaceful and contented mind.

I envy not the leader's rank,
The finery that wealth may wear;
Too often might is chained to fear,
And gold enslaved to secret care.

It is enough that I may own
A conscience clear and free from blame,
And find a slumber undisturbed
By ghosts of self reproach and shame.

Man's lot is filled with strange caprice,
Fate mingles joy with sad lament,
His life is best who meets what comes
With mind serene and heart content.
Alfred Grant Walton.

THE WAYSIDE PULPIT

We must dig deep to build high.

* * *

You cannot find peace by losing your temper.

* * *

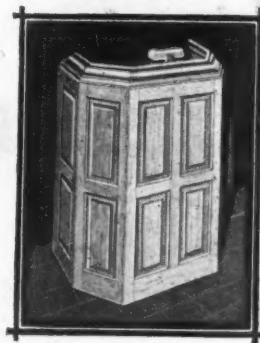
Bearing another's burden lightens one's own.

* * *

A warm smile thaws the icy stare.

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Interpreting Your World

By William Bishop Gates

WHAT is the meaning of the world? Is it blind; really chaotic? Is it a mere mechanism: made, deserted, running down? Are we just not able to understand it; or has it really no purpose?

These are fascinating questions; but they are so abstract, so abstruse, so infinitely difficult to approach even, for solution, that, to begin with the thing that we are most familiar with, is perhaps the wisest thing to center on, though we probably understand it as little as we do the universe itself. Let's begin with—Yourself.

The world is, to you, "your" world. Its essence is, to you, what it means, (or what you feel it ought to mean), to you. What the world means to an African Bushman is probably of little or no interest to you. Why so? Well, for one thing, because you are quite certain that he has not the knowledge that enables him to interpret life truly. He may get along pretty well in his own environment, with his own interpretation of what the world is; but there is nothing in his conception that appeals to you. What you want is to get the ablest minds to tell you what the meaning of the world is, and why life has been placed in your hands, anyhow. Then you consider what they say, and find yourself either satisfied or disappointed. Their interpretation of life is not authoritative for you in itself, just because they are able minds. Somehow, what they say is the meaning of the world, must find a responsive chord in you, else their world cannot be your world. If what they say fits into your experience of life, then they have begun to interpret life for you; they have begun to tell you something of what the only world you can know is like—your world—the place where you live—your experiences, heredity, relationships and hopes and purposes, sensations and reactions.

Of what significance would the world of Einstein, or any other great scientist, be to the African Bushman? Einstein's meanings would not fit into the background or the mental conceptions of a Bushman. Why? Just for the very reason that Einstein would not be interpreting the world of demons, beasts of prey, fetishes, taboos, war-drum, dances, assigais and blood vengeance, in which the Bushman dwells.

You will be inclined to consult those ablest minds who can explain the world in which you dwell and move, just as the Bushman will consult the emaciated, pock-marked, gaudily decked

medicine-man of his tribe, who is the able mind to the Bushman, for interpretation by dreams and lizard blood and incantations.

But suppose one's world becomes expanded from the type of world the Bushman knows, to that which the Herdsman, lying under the stars, knows? Then, one's desire for larger, more comprehensive interpretations deepens. One's world is no longer the jungle, but the broad fields, and the broader sky. And eventually the whole range of relationships of man to man becomes one's world. And besides, there is superadded the realm of the stars, and the galaxies of universes, and the aeons of uncomputable light-years.

* * *

What kind of a world is "your" world, in which you are living today? Much of it is inherited, and it is hard to get out of that inherited world. It is in this very "You-world," in this "Most-important-to-you" world, that understanding and clarity are most needed. The interpretation of the outer world of matter, fact, quantity, quality is forced home on us willy-nilly. The mortar and pestle of the world will bruise us sore, unless we take their medicine wisely and well.

But who understands himself, or has complete control of that inner world? The very same hard outer facts may be by two people interpreted in the realm of their own inner lives in absolutely diverse ways: so that, to one, those brutal facts become the food of courage and character; while, to the other, those same brutal facts become the sad and bitter meat of sorrow, or the stale bread of depression.

It is the inner man that makes the meaning of the outer facts, and it is his inner attitudes that determine how he will interpret the outer facts.

For this, and in this realm, with perfect assurance, I present to you and counsel you to accept him—"Jesus, the Interpreter of the World's Meaning."

Jesus, the supreme interpreter, because he interprets to you the world that is most precious, most important to you—"your" world, the world of your own inner attitudes, and of what they ought to be; and of your human relationships, and how they can be made right and beautiful.

Jesus is supreme in these things, not only because he himself taught them; but because he lived out in his own life their purest exemplification—of

THE SERMON SCRAPBOOK

By Paul F. Boller

A CHRISTMAS PRAYER

Richard K. Morton

Our Father in heaven, help us in these days to see the star again and to hear the song of herald angels. Open our lives to receive Him for Whom there was then no room in the inn. Through our efforts may it be today the fullness of time for men to receive Thy Son and to follow Him.

As Thou hast given unto us Thy most precious Gift, lead us to give ourselves in sacrificial service, growing in body, mind, and spirit as we come to understand Thy Word and Thy Will more fully and to see the need of men more deeply.

Fit us, O God, for service in Thy Church, and train us in true discipleship, that through the spirit of the Child of Bethlehem we may have newness and abundance of life and help with others to build a better world. In Jesus' name we pray. Amen.

—From the Presbyterian Tribune.

CHRISTMAS MAKES A DIFFERENCE

Herod will seek the young child to destroy it.—Matthew 2:13.

The cradle in which the babe Jesus lay was the target of the most menacing and diabolical hostility. Suppose that the attempt on the young child's life had been successful? What difference would that have made to us today?

1. *We would be without Christmas today:* carols, gifts, bells, childhood memories, sacred associations, the Christmas spirit.

How a man should live;
What a man should hold in his mind;
Where his heart should be;
How, and for what a man might die.
To whom else would you want to trust yourself for the final and authoritative interpretation of:

What the world is all about;
Why we are here;
What we are to do while we are here;

What the ultimate purpose of life is?

To whom else would you dare to trust yourself, except to "Jesus, as Interpreter of the World's Meaning?"

"Master, to whom shall we go? . . . Thou hast the words of eternal life."



2. *The one absolutely perfect character of history would never have been unfolded.* The parables, the sermon on the mount, would not have been spoken. He of whom Clement of Alexander paid that exquisite tribute, "He has turned all our sunsets into sunrises," would never have lived.

3. *It would mean the absence of the world's greatest literature:* The New Testament, the Pauline Epistles; Dante, Milton, Shakespeare.

4. *We would be without the glad message of Immanuel, "God with us"*—without God's clearest revelation of himself; without the strength and saving help God brings us in Jesus

5. *We would be without the hope of a better world.* We still have the Christmas song, "Glory to God . . . peace among men." At present we may not have much more than "hope" but it is something at least to have this "hope."

6. *We would be without hope for eternal salvation and the life beyond.* Christ has given depth, quality and meaning to the immortal hope. Without him, this hope is weak and shadowy.

"He rules the world with truth and grace,

And makes the nation prove
The glories of His righteousness
And wonders of His love."

CHRISTMAS: SERMON TEXTS AND TOPICS

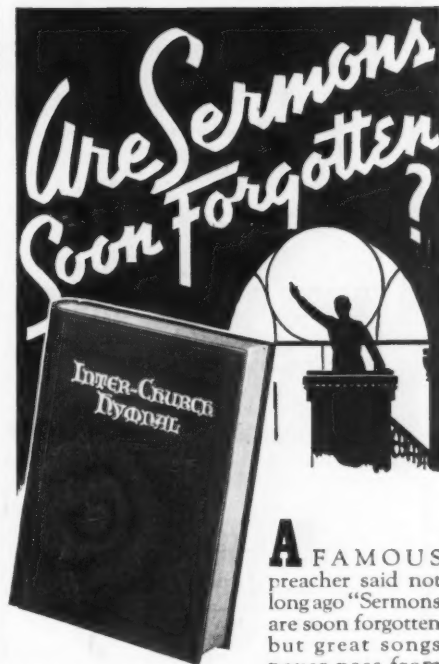
Matthew 2:11—"Christmas Gifts to Christ."

Matthew 2:1-2—"Following the Star."

Luke 2:10-11—"Christmas: Yesterday and Today."

Luke 2:10—"Christmas Tomorrow."

Luke 2:7—"Putting Christ Into



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Christmas."

John 1:14—"The Word Made Flesh."

John 1:14; 12-13—"Christ Born In Us."

Luke 19:10—"Why Jesus Came."

Luke 2:15—"The Bethlehem Shepherds."

Romans 8:24—"The Christmas Hope."

Matthew 2:11—"Wise Men Need Religion."

Luke 2:15—"Roads to Bethlehem."

STUDY THE STARS

Some clear December evening, when there is no moon to dim the brightness of the heavens go out and study the stars.

THE JOY OF CHRISTMAS

Walter J. Houge

The joy of Christmas began with the angel song, "Glory to God in the highest, and on earth, peace, goodwill to men."

Every joyous and beautiful life.

Every gracious and kindly deed.

Every radiant and spiritualized face.

Every gift of love and remembrance add to the sum total of the Christmas spirit.

Phillips Brooks

A bright and happy Christmas to you.

Lift up yourself to the great meaning of the day.

A MODERN WISEMAN

Pasteur

The more I study nature, the more I stand amazed at the work of the Creator.

I pray while I am engaged in my work in my laboratory.

SUSANNA WESLEY TO HER SON JOHN:

Whatever impairs the tenderness of your conscience, obscures your sense of God, or takes the relish off spiritual things, that thing is sin to you, however innocent it may be in itself.

D. L. Moody

I never yet found a Christian who was disappointed in Christ, although I have found a great many who were disappointed in themselves. It is now forty-three years since I first caught a glimpse of him, and he has been growing on me ever since. There is not a want in the soul which he will not meet.

Joyce Kilmer

There was a joyous hostler
Who knelt on Christmas morn
Beside the radiant manger
Wherein the Lord was born.
His heart was full of laughter,
His soul was full of bliss,
When Jesus on His mother's lap

Gave him His hand to kiss.

Unbar your heart this evening
And keep no stranger out,
Take from your soul's great portal
The barrier of doubt,
To humble folk and weary
Give hearty welcoming,
Your breast shall be tomorrow
The cradle of a king.

STABLE AND STALL

Elizabeth Waddell

They have taken the tomb of our comrade Christ—

Infidel hordes that believe not in Man;

Stable and stall for His birth sufficed,
But His tomb is built on a kingly plan.

They have hedged Him round with pomp and parade,

They have buried Him deep under steel and stone—

But we come leading the great Crusade

To give our Comrade back to His own.

Whittier

We search the world for truth . . .
We come back laden with our quest
To find that all the sages said
Is in the Book our Mothers read.

Bryant

And while the years, an endless host,
Come pressing swiftly on,
The brightest names that earth can boast
Just glisten, and are gone.

Yet doth the Star of Bethlehem shed
A lustre pure and sweet;
And still it leads, as once it led,
To the Messiah's feet.

O Father, may that holy Star
Grow every year more bright.
And send its glorious beams afar
To fill the world with light.

Johann Scheffler

Though Christ a thousand times in Bethlehem be born,
If He's not born in thee, thy soul is still forlorn.

WAYSIDE PULPIT

It is better to think without talking,
Than to talk without thinking.

* * *

The Bible promises no loaves for the loafer.

* * *

Christmas: The supreme gift is the gift of self.

* * *

I will honor Christmas in my heart,
And keep it all the year.

* * *

The New Year: You will never go upstream by following the current.

Elbert Russell

The novelty and beauty of our Christmas customs are beginning to attract attention in the Far East, but mostly the Orientals are watching our lives the rest of the year to see what Christendom really thinks of Christ—

From *More Chapel Talks*; Cokesbury Press.

TWO ELEMENTS IN CHRISTMAS

A friend of mine told me some years ago he saw two advertisements next to each other in the "help wanted" column in the *New York World*. The advertisements were these: "Wanted—a man to impersonate Santa Claus"; "Wanted—a man for a blood transfusion." These two advertisements give point to what we have been saying. . . . They represent the two elements in Christmas. The first advertisement is one that we can understand. At Christmas time we like the romance and sentiment of Santa Claus. Indeed we are all anxious to play his role. Thank God for the number of Santa Clauses that have brought and will bring cheer to many a down cast person and many a bare home.

The world stands in need of something far more fundamental than a Christmas dinner and a Christmas stocking. This world of ours is ill—desperately ill. More than anything else it needs a blood transfusion from the vigorous life of the Man of Nazareth, particularly after it has been trying to commit suicide with wars, and ill regulated, wasteful commercial strife, and racial conflicts and social struggles. From *The Christian Century Pulpit*; sermon by Frederick M. Meek; The Christian Century Press.

THE BIRTH OF JESUS

In the year 525 A. D. a Christian monk, Dionysius Exiguus by name, first established the custom of marking off the events of history before or after the advent of Jesus. He chose the Roman year 754 as the year of the Saviour's birth. The Roman year 754 thus represented the year 1 A. D.. But we are certain now that Exiguus made an error. Josephus informs us that Herod the Great died thirty-seven years after he was made king by the Romans in 714. Thus we can place the death of Herod in 750 or 751. The historian further informs us that shortly before his death Herod slaughtered two Jewish rabbis, and that on this particular night there was an eclipse of the moon. Astronomers assure us that this eclipse took place in 750. Hence the death of Herod occurred in 750 or 5 B. C. But Jesus was born before Herod died, and we must allow sufficient time for the events narrated in the Gospels, the visit of the wise men and the edict for the slaughter of the innocents. These would take some months at the least, and it seems most probable that Jesus was born some time in 749 or 4 B. C.

The tradition of the church places the



AT CHRISTMAS

In the season of gifts many choose hurriedly and carelessly, forgetting that at Christmas time especially the gift should not only be fitted to the recipient, but should be something akin to the spirit of Christmas which it celebrates—something of lasting spiritual value.

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TODAY

birth of Jesus on December 25 and, although this represents a guess and is probably too late in the year since the shepherds were abiding in the fields, the date has won its way into popular favor. . . . From *Thou Art the Christ* by A. A. Acton; Fleming H. Revell Company.

A CHRISTMAS LEGEND

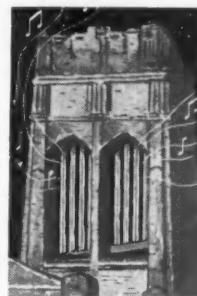
Saint Christopher, according to legend, was about to cross a swift stream when a child pleaded to be carried over. The plea was so touching and insistent that it could not be refused, though the stream was rapid and dangerous and would tax Saint Christopher's ability to get himself across.

As Saint Christopher stepped into the current he was almost swept off his feet. He would have been, in fact, had it not been for the weight of the child, which kept growing heavier as the waters became swifter. When he reached the other side he discovered to his amazement that he had been carrying the Christ.

As life's crosscurrents and eddies buffet us, many will be swept off their feet. Those on whose shoulders rest the burdens of others will best be able to keep their footing. Incidentally, they will always discover that in helping others they are helping God. From *To-Day*; issue by Paul C. Payne; The Westminster Press.

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BOOK BROADCASTING

What the Writers Have to Offer

The Bible

Personalities of the Old Testament
 by Fleming James. Charles Scribner's Sons. 632 pages. \$3.00.

This book by the professor of the literature and interpretation of the Old Testament at Berkeley Divinity School is as solid in its scholarship as in format. The Hale lectures given at Seabury-Western Seminary have long been famous and this addition to the list will do nothing to diminish their reputation for quality of scholarship.

If Phillips Brooks' definition of preaching—"truth through personality"—may be held as valid, this book is an example of splendid preaching, for if ever truth were made evident through personality it is in the pages of this book, as Professor James lifts the great leaders of the Hebrew nation out of the mass of writings which make up the Old Testament. With great clarity he shows that although they were in large part shaped by their environment they were in a still larger way made great by their religion.

One is immediately impressed by the scholarly background of the writer. With seeming casualness he juggles the names of Adam Welch, Oesterley, Robinson, Driver, Kent, Gunkel, Peake, Cheyne, etc. Yet his juggling is always a display of deftness for he shows ability to discriminate when it comes to accepting or rejecting the conclusions of these men. Further, while exhibiting keen discrimination in the use of his sources, Professor James builds up word pictures of these great leaders which are unforgettable. One cannot do better than to quote his final paragraph concerning Moses as an example:

"What a man he (Moses) must have been who wrought this pattern (of a world-religion) and stamped it upon a few thousand half nomads more than three millenia ago! Tradition has preserved him to us—hot, impetuous, an intervener on behalf of the oppressed, an adjudicator, shrinking from his hard commission, slow of speech, rising to the challenge of faith, a worker of miracles, a fighter grappling even with the pharaoh and prevailing, a bearer of his people in his bosom, a provider, an intercessor, humble, selfless, prodigious in his power to work, never resting, never giving up. Yet none of these qualities, nor all of them, can account for his enduring impress on mankind. There was at work in Moses something more than Moses, something transcending man."

But let no one think that because the work is scholarly its use is limited. It will be put to many uses by alert ministers. Let it be used widely and wisely in study groups, adult classes, and as the basis for sermons and talks. Its use will pay big dividends.

It would be unfair to close without paying tribute to the thoughtfulness of Professor James in providing the material contained in the last fifty pages.

This material adds much to the value of the volume. The fifteen-page bibliography of books in the field will be oft referred to; the three pages of maps are a welcome innovation; but most valuable of all is a double index, the first part listing biblical passages referred to in the body of the text, and the second being a comprehensive index of names and subjects.

The whole of the book is packed with meat which carefully digested will put much flesh on intellectual bones. Let him who desires to be abreast in this field read and take heed.

I. G. G.

Smith's Bible Dictionary by William Smith, LL. D. Fleming H. Revell Company. 776 pages. \$2.00.

In a day of rising prices and further threatened rises one can well begin a review of this work by calling attention to the reasonable price at which it is being issued. Just how it can be produced at less than one-third of a cent a page is one of the secrets of the modern bookmaker's art. He who desires to read at length the story of the production of this American volume will do well to consult the preface to the American edition. However, a brief word in explanation will be of value.

Some years ago the editor of this work, the Rev. William Smith, LL. D., classical examiner in the University of London, and editor of the dictionaries of "Greek and Roman Antiquities," and "Biography and Mythology," gathered around him more than seventy British and American scholars for the express purpose of preparing a complete dictionary of the Bible. This labor resulted in the production of three large octavo volumes of over three thousand double-columned pages in small type; a library in itself—the condensation of thousands of volumes of essays, histories, travels and commentaries.

Having met the needs of scholars Dr. Smith long purposed to produce a "smaller dictionary" which would be an abridged edition of the "larger dictionary" yet just as authentic and embellished and illustrated with woodcuts from the "larger dictionary." The result was the production of a one-volume work, within the price range of "young persons, sabbath school teachers, and families."

The American edition is a "reprint, without a single omission," of the "smaller dictionary" by Dr. Smith. "Some additions have been made to it from the 'larger dictionary,' to give an ampler discussion of some topics. . . . Every subject—person, place, event and thing—of which any mention is made in the 'larger dictionary' is included in this, with such fulness and fidelity as to supply all that is essential to the explanation and comprehensive knowledge of it. The list of proper names in the Old and New Tes-

taments, with biographies or historical sketches annexed, is more complete than that contained in any other dictionary or even Cruden's great Concordance." (p. 11)

The American edition has certain special features of which mention should be made: (1) It is printed in type of a heavy, distinct, and legible face; (2) The most careful endeavor and accurate scholarship have been enlisted, to avoid reproducing the errors which crept into the English edition; (3) Standard American lexicographers have been followed; (4) Full-page illustrations enlarged by offset process from original engravings are used; (5) There is a complete listing of proper names in the Old and New Testament, with biographical sketches annexed.

This work should find a useful place in church school libraries and the private libraries of many church school teachers. Revell and Company are to be thanked for their production of such a volume at a price within the reach of all.

I. G. G.

With the Twelve by Carl A. Glover. Cokesbury Press. 276 pages. \$2.00.

A stimulating book presenting the fine relationship that existed between Jesus and his disciples. It traces the successive stages of development from the day that they became "apprentices" until that later day when they were members of "the glorious company" bound together by a firm and vital faith in the risen Christ. A brief study of each of the disciples is given, weaving together the meagre materials into a complete whole, and presenting the failures, the sources of strength, the daring and the triumphs of the Twelve. It is at this point that the book intimately touches our lives, for these men had found a source of power that could be released through life and that could make them a tower of strength amidst hostile circumstances. The book utilizes the results of modern scholarship as well as the findings of psychiatry.

Dr. Glover is the minister of the Walnut Hills Congregational Church of Cincinnati, Ohio. He spent three years in missionary work in Australia. Later he succeeded Dr. George A. Buttrick as minister of Central Union Congregational Church, Quincy, Illinois. He has been in Cincinnati since 1937.

L. N. L.

Homiletic

Live For Tomorrow by Ralph Sockman. The Macmillan Company, 139 pages. \$1.50.

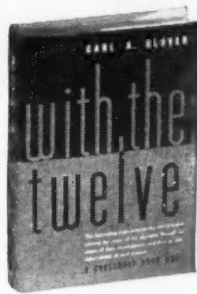
This little book filled with challenging themes for the man and woman of today is sure to increase the popularity of the pastor of Christ Methodist Church of New York. The sermons, for they have the construction of sermons, are directed to individuals rather than to social issues; their challenge is found in the difficulty of the individual meeting the intricate life of today.

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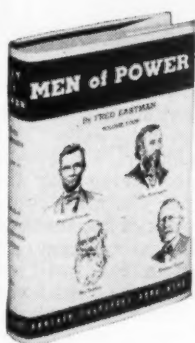


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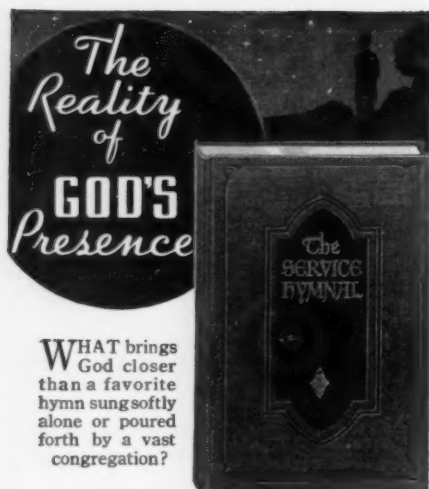
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ter the author leaves age until he comes to the final themes, which he calls "The Last Frontier." The chapters between are concerned with one living day by day so that he may have the most complete life possible. Though the author does not mention it the entire theme of the volume is tied up in the word of Jesus, "I have come that ye might have life and might have it the more abundantly."

The chapter "America's New Horizons" has more social implications than the others, for the author finds those frontiers in the organization for peace, social justice and human rights. He rightly urges that America cannot desert a world which is broken by pestilence and retreat to some holy isolation. He has no solution to offer for his suggestions that America stay out of war except that it really practice democracy at home and when the time comes, to do its part to build a new world of peace.

The final chapter deals with immortality, and Dr. Sockman tells why he believes that life does not end at the grave. It is not argument but confession, and many will be helped by it.

Bright, well written, pungent and constructive, most preachers will prize this little volume should it fall into their hands.

W. H. L.

The Evangel of a New World by Albert Edward Day. Cokesbury Press. 160 pages. \$1.50.

This significant book deals with the application of Christian principles to the tragic needs of our own day. The author's picture of a disillusioned world is quite disheartening. His tracing of the efforts for a warless world back through the centuries presents a dark picture, but also shows a persistency which brings hope of ultimate success. In the face of the present despair "the Christian evangel has a burning word of hope." That hope is to be found in what Jesus called the Kingdom of God. "His ideals were ideals of the kingdom; his parables were parables of the kingdom; his gospel was a gospel of the kingdom. He was dominated by the idea." The author in a challenging

chapter entitled "The Evangel of Judgment" urges Christian people to face our contemporary social situation and to compel it to yield to kingdom ideals. Dissatisfied with things as they are, we must act that a better day may come. Hitlerism, Communism, the abuse of economic power in America, racial and class hatreds, shoddy and wasteful work, war, the treatment of sharecroppers, the jobless millions, all these must be brought under the indictment of the kingdom of God. Then follows a presentation of God's love for all men, and the imperativeness of interpreting God in terms of love. The intellectual, as well as the morally sensitive, must have this message of God's love. All the tragedies of this present world dare not be allowed to destroy Christian faith. We must seek to produce Christ-like living. When Christian faith shines through our every word and deed, when our souls are aglow with Christ's ideals, and when our lives bend to his supreme way of love, then we have an evangel which we proclaim most effectively.

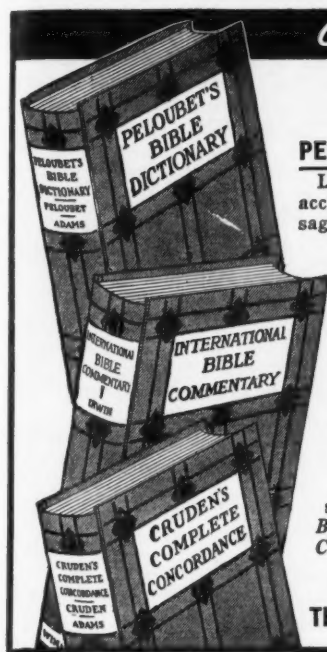
Dr. Day is the minister of First Methodist Church of Pasadena, California, and the author of a number of books. He has delivered the Shephard Lectures at Bangor Seminary, the Lyman Beecher Lectures at Yale, the Earl Lectures at the Pacific School of Religion, the Gates Lectures at Grinnell College, and the Sam P. Jones Lectures at Emory University. The latter course of lectures make up this splendid volume.

L. N. L.

I Forgot to Say by F. W. Boreham. The Abingdon Press. 284 pages. \$1.75.

I Forgot to Say is a collection of delightful essays drawn from the wide and fascinating experiences of a well-known writer, and told in a refreshing tete-a-tete manner. The reader can readily detect that they are told by one who is primarily a preacher rather than an essayist, or rather they are told from the preacher's rather than the essayist's viewpoint.

This book is the thirty-second book to the writer's credit, and, although the book should appeal to many on its own merit, it is not likely that a publisher



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would accept such a manuscript from an unknown writer. Fortunately, though, this is the latest instead of the first manuscript from Dr. Boreham's pen.

From the simplest and most ordinary things of daily life, such as wet paint, a kaleidoscope, pastel shades, and the coincidences of life, this able expositor draws for his effective illustrations—an art which lay people will enjoy and preachers will want to study.

This "gust of afterthought," as this Australian preacher describes the book in a subtitle will be welcomed by his American friends.

P. S. M.

More Sermons From Life by Clarence Edward Macartney. Cokesbury Press. 204 pages. Price \$1.50.

Vital Christian preaching is both life-centered and Bible-centered, and in this helpful book of eighteen sermons the minister of the First Presbyterian Church of Pittsburgh has given us a fine example of this two-fold emphasis. As the author remarks in the foreword, these sermons "are based upon the experiences of a minister's life on the personal side" and "are born out of the sorrows, struggles, sins, and aspirations of men and women." This is a worthy companion volume to Dr. Macartney's first book of *Sermons From Life*, and the author follows the same general technique of taking the theme of each sermon from some revealing words spoken or written to him. Some of the more striking of these life-situation topics are: "I Would Like to Help the Church, but I Don't Dare To," "The Dreams I Dreamed Too Late," "It's Wrong and You're Not Going to Do It" and "A Babe, a Mother, and a Hospital—'What Is Truth?'" A few days after reading the sermon entitled, "And Wrote Things for Which I Must Now Apologize," this reviewer felt moved to preach a sermon on the peril of premature judgments, and you, too, will find many helpful and stimulating sermon suggestions in this volume.

Intimate and painful personal prob-

lems are discussed with frankness, clarity and sympathetic insight. Of course, each sermon has a text, and the author's treatment of Biblical material is thoroughly lucid and scriptural. Dr. Macartney deals wisely with such problems as temptation, remorse, burden-bearing, unconscious influence, disappointed ambitions, and the question of the future life. While some may not agree with the conservative theology of the author, this is a commendable and useful book of sermons.

J. C. P.

Like As We Are by Robert A. Lapsley, Jr. John Know Press. 117 pages. \$1.00.

This is a volume of fifteen short biographical sermons based upon the lives of Old Testament characters, most of them from the book of Genesis. The title of the book is really the text of the sermons as the author proceeds to show the likeness that these Old Testament worthies bore to us and our problems. Most of the sermons are good and would be helpful to any congregation. Among those that especially pleased the reviewer are the ones on "Isaac the Well-Digger," "Rebekah the Beautiful," and "Saul, who missed God's Honor Roll." Also, "The Daughters of Zelophehad" is an original treatment of little-known characters.

Those who always look for the preacher's theological position will be shocked or pleased as the case may be to discover that the author accepts as literally true the statement that Eve was made from Adam's rib. All in all, however, these sermons are good examples of biographical preaching.

C. W. B.

Yet We Can Have Hope by Lee A. Howe, Jr. The Judson Press. 164 pages. \$1.50.

This is a book of twelve chapters in which the author shows that in the midst of the difficulties of life and trials we have we can still have hope in God that rules and over-rules. It is a mes-

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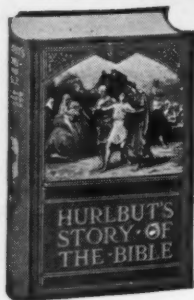
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(Read Dr. Leach's Review, This Issue, Page 157)

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T. B. R.

Theology

The Study of Theology edited by Kenneth Escott Kirk. Harper and Brothers. 484 pages. \$3.75.

Where may I find a one-volume summary of the main divisions of theology? That question or a similar one is a common one among ministers who are seeking a broader knowledge of the field or those men who would like to read some of the latest developments in the subject. Here is a volume which answers this need. Edited by the Bishop of London this volume is a thorough introduction to the whole field of theology. Each chapter is written by a master in the field, is authoritative, and aids the reader to grasp in a clear and concise manner the important trends of the subject.

What is theology? is a question answered by N. P. Williams of Oxford. E. O. James of the University of Leeds makes a survey of the topic of Comparative Religion. The Philosophy of Religion is the subject of the chapter by M. C. D'Arcy, while L. W. Grensted discusses Psychology of Religion. To the reviewer the most interesting chapters were those devoted to the Old and New Testament. Herbert Danby the great English scholar on Hebrew

law, summarizes the Old Testament, while C. H. Dodd of Cambridge was assigned the subject of the New Testament. It was refreshing to the reviewer to find Professor Dodd saying that through all the maze of textual study of the New Testament "it may happen that an inferior manuscript, descended perhaps from some obscure local text may here and there preserve a reading which was corrupted in all other texts, and never restored in any subsequent revision." Other chapters follow on "Symbolic Theology" by H. L. Goudge, "History of Christian Doctrine" by Nathaniel Micklem, "Ecclesiastical History" by A. H. Thompson, and finally "Moral Theology" by the editor, and "Christian Worship and Liturgy" by E. C. Ratcliff.

While it is natural that all chapters cannot be considered of equal interest or value this volume does contain one of the best introductions to the "queen of the sciences."

W. L. L.

Revolutionary Christianity by Sherwood Eddy. Willett, Clark & Company. 229 pages. \$2.00.

Sherwood Eddy needs no introduction to the Christian fellowship. Full of zeal and energy in Christ's cause since his youth an awakening to the significance of Christianity's social emphasis came to him in mid-life and for the last score of years he has given us many books as an observer who has traveled from one crisis spot to another about the world. More than most Christian leaders he has had a chance to estimate the development in Russia since the 1917 revolution and his exposition is considerably affected by what he has seen there.

The first five of the ten chapters were written in an effort to show the historic evolution of Christianity and deal with its original sources, its apocalyptic element, the meaning of the Kingdom of God and of Christ. The last five chapters were written in the heat of the European crisis of 1938 and bear on every page the author's conviction that we are entering upon an epoch of war and revolution that will change the face of the world. Thus we are given what almost amounts to two books in one. Perhaps it would have been better to have published separate books for the author seems to have attempted to cover too much ground in the space he has allotted himself.

Sherwood Eddy does not have the scholar's sense of judicial evaluation and this lack is plainly evident in the earlier chapters dealing with the doctrinal development of our faith. This same quality of mind, carrying with it extreme and rather dogmatic judgments, appears even more frequently in the later chapters. A couple of examples will illustrate the author's attitude.

"The adoption by one-sixth of the world of a socialist economy, however crude or cruel it may be in its transitional stages of purge or terror, means the beginning of a socialized, planned economy for the world."

A good many assumptions difficult to prove must be accepted to give that sentence any meaning. And this!

"Liberals are horrified at the numbers killed under the present purge in Soviet Russia. As a matter of fact they are only a small fraction of the numbers destroyed under capitalism by pov-



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erty, preventable disease, slum conditions, crime and recurring wars."

This would seem to be a capital example of the illogical reasoning which too frequently betrays the author.

Nevertheless Sherwood Eddy's book has value. We American Christians need the doses he supplies so that we may be shaken out of our complacent sense of superiority. He does his best to keep us aroused and sets us thinking even if we do not always agree with him.

F. F.

The Man Invincible by Charles Melvin Chumbley. Cosmos Book Company, Bridgewater, Virginia. 308 pages. \$1.50; to ministers \$1.25.

Exponents of historical criticism will not worry much about this book. To them it is another one of "just one of those things." But the conservative students who find historical accuracy and spiritual meaning in all Bible passages must read it. They owe to themselves the dynamite of ingenious new interpretations which will startle them.

The author believes his Bible but he certainly has taken freedom of interpretation. While most of us believe the two stories of man creation to be explained by the origin of the manuscripts this author believes that they relate to two distinct creations. In one man is created by a God to be a prince; in the other he is created by Jehovah God to be a worker. The first creation was that ruled by Satan in which mankind reached a high degree of civilization but was immoral and irreligious.

Later where we read that the Sons of God married the daughters of men the author points out that the sons were the offsprings of this Satanic generation.

From the first page of the Bible until the final chapter is closed he sees a conflict between this Satan who is Lucifer and Christ. Even beyond the pages of the Bible he sees the anti-Christ arise in the form of a man to confuse Christianity and Christian people. This Satan is very real through the pages of this book which portrays in a vivid way the conflict.

The interpretations are ingenious and the book is well written. It is one of the most readable volumes we have had. Some of his conclusions are fascinating.

We liked the one where he insists that the reason that Abel's sacrifice was accepted while Cain's was not was because Abel was interested in gathering together and protecting the inno-

cent sheep while Cain grew vegetables and grain for his own profit. God in rebuking him rebuked his selfishness.

Some of his passages are rich. Take this picture of Satan: "Never is he more happy than when he persuades some preacher to waste his time in extolling the virtues of unregenerate men and in discussing in their pulpits the current gossip and scandals of the day; and in denying the essential doctrines of salvation—unless it is when he kicks up trouble among the professing followers of the Lord or gets a high seat in some church choir—which he seems especially to enjoy."

W. H. L.

Prayers

The Chapel Prayer Book by John Henry Frizzell. Cokesbury Press. 159 pages. \$1.00. **Prayers** by L. M. Zimmerman. United Lutheran Publication House. 68 pages.

A book of prayers is about the hardest kind of volume to review. Prayers are composed to fit human emotions and the test of a good prayer is the response upon the soul of the individual in need. Since many moods are found in these volumes a real review should be offered only after one has kept the book with him for a year, using it as occasion demands.

John Henry Fizzell is the chaplain of Pennsylvania State College. The prayers in the book are those which he has used in the chapel services. The minister will be delighted both with the quantity and quality of the invocations which can be used at the beginning of service. Then follows a section of general prayers. The concluding section of the book has prayers for special occasions, Father's Day, Mother's Day, Armistice and commencement. The atmosphere of all the prayers is wholesome. He prays for the well rounded and full life.

So far as we know the author is not an ordained minister but is, we think, a lay reader in the Protestant Episcopal Church.

Dr. Zimmerman, author of the second book, is a Lutheran pastor of many years' experience. Though a preacher of ability, we suspect that Dr. Zimmerman got his greatest joy while in the active ministry from his pastoral contacts. These prayers would confirm this. They are prayers of people for people. In one you find the preacher asking for understanding before he visits the sick; in another, it is the sick praying for strength; next we have the lonely seeking fortitude. So the prayers take us through the hours of

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the minister's parish visitation. There is a common, honest touch in the words of the prayers. The kindly spirit of the author shines from its pages.

W. H. L.

Day by Day With Jesus. A Calendar for Private and Family Devotions. Prepared by Walter A. Maier. Ernst Kaufmann. 60c each; \$6.00 per dozen.

For many years Ernst Kaufman, Inc., New York publisher, imported a calendar of this nature for American consumption. This year it has been prepared by Dr. Walter A. Maier, the distinguished preacher of the Lutheran Hour. Mechanically, the calendar is like the earlier one. It consists of a daily page which is attached to a cardboard background. Editorially the American preparation makes an improvement over the earlier issues.

Modern type faces give a respectability to the calendar not possessed by the foreign printed edition.

For each day there is a morning and an evening scriptural reference. Then the day is liturgically dated. In addition one important biographical item is listed for each day. There is then the scripture text with the expository meditation. Following that there is a prayer and then a thought for a special prayer. A thought for the day and a hymn verse completes the daily calendar.

The meditations are orthodox and scriptural. This is a calendar of orthodox Christian philosophy and not an esoteric success calendar. To those who have listened to Dr. Maier's radio sermons the last description is unnecessary.

W. H. L.

Christian Faith

Living the Christian Faith by Edwin Ewart Aubrey. The Macmillan Company. 129 pages. \$1.50.

This little volume of four lectures was originally delivered at Eden Theological Seminary. The subjects discussed are "The Renaissance of Theology," "Creative Leadership in Christian Faith," "Dilemmas of Faith Today" and "Christian Faith in the American Scene."

The first lecture on "The Renaissance of Theology" sketches the eclipse of theology in the early part of this century. It describes the rise of humanism in the 1920's and the rise of the crises theologies of the 1930's. The dangers of the irrelevance to practical life of these new theologies are pointed out. The chances for religious leaders, at home in the practical tasks of Christian work, to build a relevant and vital theology are indicated.

The second lecture, "Creative Leadership in Christian Faith," deals specifically with the ways in which the preacher-pastor and other religious leaders may help build a vital faith. Vital theology is what men live by and arises out of living situations.

Five dilemmas of Christian faith are discussed in the third chapter: 1. Is the Christian life one of tension or peace? 2. Does Christian faith grow mostly by reason or faith? 3. Does modern theology have a place for apologetics? 4. Is the message of Christian ethics built upon individualism or collectivism? 5. Is God totally other and separate from man, or have we some

earnest of his presence in our souls?

The last chapter deals with the question as to whether American Christianity gives promise of making a significant contribution to the development of Christian theology. Important differences in our national and religious background from that of Europe are pointed out and it is hinted that European theologies cannot be congenial to us because of these differences? Then our theologies will have to be indigenous for "theology originates in social communication of Christian experience and this communication finds both its terminology and its pertinence in the social experience of Christian people."

H. W. H.

Sunday School Helps

Snowden's Sunday School Lessons for 1940 by Earl L. Douglass. The Macmillan Company. \$1.50.

This is the first of the Sunday school annuals to reach us so it gets first notice in these columns. This particular book was for a long while edited by Dr. James Snowden but, at his death, the work was taken over by Dr. Earl Douglass. The book has been known by its conciseness in expression and direct treatment. It has never been bulked with illustrations. This year's changes include the enlarging of the page format and the inclusion of more material, including hints to teachers on the teaching of each lesson. The editorial treatment is vigorous and liberal. The emphasis is on the spiritual and ethical lesson rather than biblical criticism or text.

Poems, Interpretative of Sunday School Lessons for 1940. Harry Trumbull Sutton. 25 cents.

The author offers an interesting variation of lesson interpretation. He uses one poem to discuss the significant point of each lesson. A few verses from the poem to illustrate the lesson for January 28 will show the technique used.

He was the King, he is the King;
No horse of war, but meek;
Now would he be a thirsting sword,
The blood of men to seek.

Hosannas died upon their lips;
The shouters fell away,
When he called on the Jews to war;
But called all men to pray.

How awful was his instant wrath
To see the poorest "bled,"
Who only could buy little doves
With sums that should buy bread.

God's Control by Samuel M. Shoemaker. Fleming H. Revell Company. \$1.50.

This is the second book of "Sam's," as he is congenially called by his admirers and readers, which deals with a whole new approach to the subject of the church from the standpoint of the message of the Oxford Group. While there is no mention of the group, except in the paper back blurb, there need be no apprehension of that subject upon reading the text. Frankly, the approach is from the standpoint of one who has experienced what Nicodemus came to get but couldn't understand. The necessity of the re-birth is

basic to every facet of the consideration of the subject of God Control. It gives the lie to those who say that the new emphasis of the group is "too anaemic," and that "Moral Rearmament" is too easy and therefore trite. One who reads this book cannot but be impressed with the severe challenge for inner change and there are sermons included in the volume which would do credit to any period in history caught in the throes of spiritual revolution.

Unlike "The Church Can Save the World," this book consists of a series of sermons and many of them are not directly related to the theme. If there are still those who like books of sermons, this volume will comprise a very stimulating collection.

F. N.

The World's Religions by Charles S. Braden. Cokesbury Press. 233 pages. \$1.50.

Dr. Braden in presenting his subject helps his reader grasp the meaning of religion and the reason for religious movements. He then discusses in popular vein the religions of primitive people, their origins and characteristics.

With this foundation the reader is led into the actual study of a represented religion where the stages of growth and trends of the movement are carefully noted.

How these religions satisfied man's spiritual longings, and how they changed in passing years to meet the changing needs of man is presented by Dr. Braden in simple, clear language. The young or more mature student can easily grasp a knowledge and understanding of these movements. Pagan rituals, their meanings, their aims and colorful ceremonies hold the interest with vivid description.

The summary at the end of each discussion is particularly well done. It sums up in a clear, brief outline the creed and essentials of the movement. Modern trends are noted and the influence of the religion on individuals and nations.

The religions of Greece, Rome, North America, China and Japan are brought before the reader without prejudice, some long forgotten and now being revived. Brilliant word pictures are given of Hinduism, Buddhism, Mohammedanism and other great religious movements, while the chapters of Judaism and Christianity open up new pathways of understanding to all who read. From such a wealth of material and interesting historical background one can readily see why some kind of religion has been the heart of every nation in the past.

E. W.

SO GRACIOUS IS THE TIME

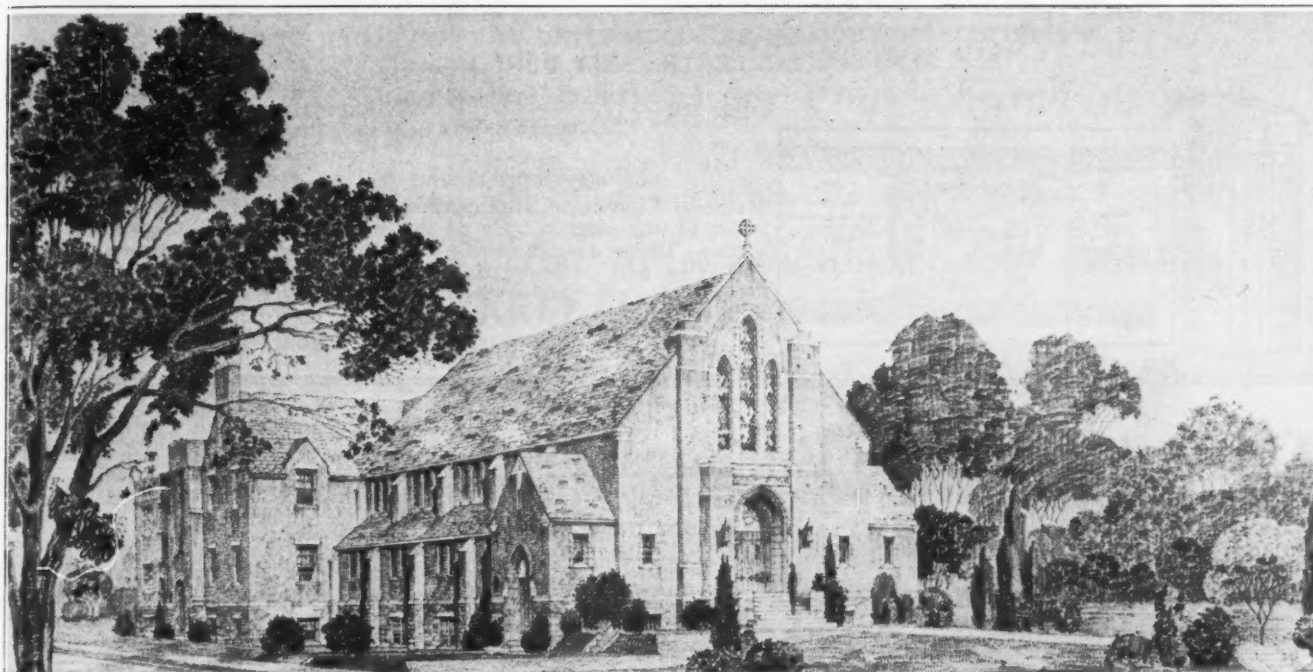
ANNIE B. KERR

\$1.25

Nine charming stories of nine nationalities, rich in the memories of old-country celebrations around the festival of Christmas

THE WOMANS PRESS

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Clarendon Methodist Episcopal Church, Arlington, Virginia

Hundred Thousand Dollar Building*

THE pastor of this church, trained in architecture as well as in theology, had drawn the plans for his own church building in each of three former pastorates.

He decided, however, on coming to this pastorate, and facing another building program, not to try to be his own architect again, but to call in an

*Number two in a series of church-building plans, varying in size and price, in architectural style, in geographic location, and in denominational affiliation.

experienced architect from the outside, as well as a consultant. Thus he has been relieved of unnecessary responsibility, and has been able to devote his time and energies to the more spiritual functions of his ministry.

The building presents an attractive example of a modified English Gothic of the clerestory type, with sittings for approximately five hundred in the worship-preaching room, and spaces for a church-school attendance of more

than six hundred in forty schoolrooms. Underneath the large church room, there is a social hall with platform and kitchen.

The financing has been arranged through cash offerings and subscriptions, and through an insurance loan. The early completion of working drawings and specifications will make possible the beginning of construction by Thanksgiving.

Personnel: Pastor, Rev. George G. Oliver, D.D.; architects, Lindner and Parks, Washington and Richmond; consultant, Dr. Henry E. Tralle, editorial adviser to Church Management.

A FRIEND'S BUSINESS GROWS

For several years *Church Management* has carried advertising of the United States Bronze Sign Company, a firm which designs and makes bronze memorial tablets. In these years ministers and church leaders, throughout the country, Hawaii and Philippine Islands have ordered memorials for church people, and varying plates to put on furnishings given by members.

The firm, which is also known as Bronze Tablet Headquarters, has enjoyed steady progress, and is now moving to 570 Broadway, New York City, with new offices and factory double the size of their previous quarters.

Dealings with ministers are in charge of Thomas E. Bissell. As clergymen write in stating the general measurements and inscriptions they want, Mr. Bissell transfers their directions into



Thomas E. Bissell

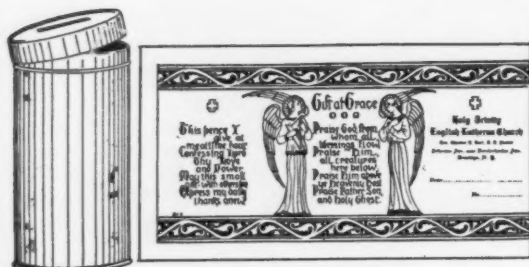
elaborate colored drawings which are practically equal to the finished work of art. By thus extending a helping hand, the company has grown, while still making considerable savings possible in the purchase of bronze tablets.

Recent orders have come from Reverend W. Edward Watkins, Methodist Episcopal Church, Chambersburg, Pennsylvania; Reverend Joseph Clare Hoffman, Christ Methodist Church, Charleston, West Virginia, and St. Paul's Episcopal Church, Waco, Texas. St. Paul's ordered a tablet with attachable nameplates, so that gifts may be continually acknowledged. The United States Bronze Sign Company has an interesting illustration of a contributor's tablet, and will send a copy to any interested reader.

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Three Attendance Encouragers

By Christian F. Reisner*

THE mid-week service is a present day problem. Many churches give up in despair and discontinue it. Others with a strong staff and much organization put on a big and valuable educational program. But the size, the plans, and the required speakers discourage an ordinary pastor.

Here is a workable plan, proved to be very useful, that almost any church can employ. Do not wait until Easter. Use it as soon as possible to rally those who have grown careless through vacation periods.

Sell one ticket good for four simple Wednesday night suppers for \$1.00 which can only be used by the person purchasing it. That will usually insure the attendance of that person. Single suppers are 35 cents. Fix a goal of at least 100 and use methods that will reach it.

Each person can go to the kitchen to get his "plate and meal" and then take it back at the close. That will save tying people down to work. Each department of the church might provide a supper, being allotted 20 cents a person for expenses. The Sunday school, the Men's Club, the "women" and the young people could officiate in turn.

Remain seated around the table at the close and discuss various subjects or have the pastor give a teachful talk. Or different departments of work could consume ten or twelve minutes. Then secure a good teacher to present the authors, background and purpose of the four gospels. Broadway Temple will vary it this year by selecting four Old Testament personalities and study them in a way to get a clear picture of each one.

Dismiss this group at 8:00 o'clock, so that they can meet other evening en-

agements if they desire. Appoint a "get acquainted" or "party" committee to take charge of all who will remain after 8:00. We have found that all ages enjoy the old-fashioned games, many of which were played in youth. I saw a dignified group returning from Bermuda recently on the ship "Monarch" playing with great enthusiasm the old game of "Marching to Jerusalem." Years ago I wrote a book, *Social Plans for Young People*, which has gone through 18 editions and contains 354 such games. Such a program melts out all frostiness and creates new friendships.

Insuring Church Attendance

We have had in recent years a great many every member canvasses by the men for finances. Why not organize one for just the women of the church to perform? They will succeed. Ask them to make a complete canvass of the membership for two purposes (1) to find any prospective Sunday school scholars or young people without a church home, (2) to secure wherever possible a pledge from the "members" to attend at least one church service a week, (3) to find any who have been estranged or have grown cold and why. These cases should be followed up by the pastor.

A Men's Communion Breakfast

I was conferring with the Lieutenant Governor of New York State recently. He, while of Roman Catholic parentage, yet was growing up as a roving lad amidst the quarries of Vermont when a humble Baptist missionary interested himself in the boy and led him into that church. He is now a member of Dr. Fosdick's church. Lieut. Gov. Polletti, as a state official, had been attending a great many Roman Catholic communion breakfasts of 3,000 to 5,000 men. He remarked, "Why is it that

the Roman Catholics can have so many notable occasions and the Protestants have few or none?" That was an impressive request.

Is there any reason why a local church could not plan a men's and boys' communion breakfast. We will try it this year. All the men and boys who are members of the church will be invited. They can bring guests who are members of some church. We will have a dignified, formal and deeply spiritual observance of the "Lord's Supper" at 7:15 a. m. The sacrifice of rising early will aid its effectiveness. At about 8:00 we will sit down to a simple breakfast, self served by each man and prepared by the men of the church. At 8:30 we will have a brief address and then voluntary testimonies as to what "discipleship means to me."

It ought to be possible for five or six churches in a smaller town or in a neighborhood to unite once a year for such a service. We need to have more rallies for our men and with a definite spiritual purpose.

Many are now planning "retreats" for young people and other groups. The R. C. secure, usually by donation, mansions near the great cities and fill them with laymen for spiritual culture from Friday night to Sunday night. I have rarely had as many young people in my church. We have been fortunate in having a theological assistant who had a vital contact with God and the winsomeness to attract youth and open to them a spiritual vision. We have not dealt with the "youth movement," with sex, marriage, talkies, and such themes. Our young people hitherto had an epidemic of such subjects. Most emphasis has been upon a known religious experience, how to secure it and express it effectively. All of many themes were related to this central current.

One valuable aid lay in two retreats. One was held in the fall when the young people went in busses and cars out into the country for 50 miles. They used a closed summer camp. They

*Minister, Broadway Temple Methodist Church, New York City.

spent a full Saturday at such a session. They discussed various subjects with inspiring leaders in groups. They assembled for lunch and supper. The night meeting was a vivid consecration meeting. One year it was held at a nearby church and closed with an old-time altar service of real power. A similar retreat was held in the spring with a Friday night dinner for young people only at the church and closed with everyone kneeling at the altar. The sessions continued all Saturday afternoon and evening and closed Sunday night. The young people made their own program and developed real leaders. As a result this fall nine young people went to college for the first time and two to secondary schools, some of them destined for Christian work and all compelled largely to work their way through the college course.

NEW ATTITUDE TOWARD WAR

This new day is forcing us to take a new attitude toward war. Amidst our feverish piling up of armaments, there is this encouraging feature: we are facing, as never before, the fact that war is a deadly and damning thing; that it is so deadly and damning as to be the supreme foe of mankind. We have realized that, as horrible as are the brutalities that take place during a wholesale slaughter on the battlefield, this is not the greatest of its evils. The most terrible thing about war is the unmeasured tragedy that follows in its wake. More horrible than the death-dealing shells that we fire when our blood is hot, is the aftermath of broken hopes, blasted ideals, lowered moral standards, wrecked economic systems, blighted bodies, unbalanced minds and damaged souls. With all these we have to reckon when the smoke of battle is cleared away. Surely it is hard to engage in a business so damning as war and be a man of faith. From *Sermons from the Miracles* by Clovis G. Chappell; Cokesbury Press.

IT STILL HAPPENS

What was Jesus doing in those days of old? He was taking timid Zachaeus, and the materialistic, rich young ruler, mistaken Mary Magdalene and cautious Nicodemus; he was taking simple fishermen, tax-collectors, carpenters and plowmen, and by the power of God's great MEANING lifting them out of dullness, indifference, or despair, and qualifying them to change the very course of history.

The same thing is happening today. From the lethargy of futility to the zestfulness of meaning, men and women are still emerging through the power of Christianity. From *What Use Is Religion?* by Elmore McNeill McKee; Charles Scribner's Sons.

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For example: If 300 scholars participate, the cost will be but \$1.00 per Sunday for twelve Sundays.

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Margaret Slattery: Teacher of Youth

By A. Ritchie Low

It has been the privilege of Margaret Slattery to influence thousands of lives. In a peculiar sense she has been a teacher of American youth for more than a generation. This article shows her alert to changing conditions and the problems of our day.

AN amusing thing happened yesterday. I went to a meeting to hear Margaret Slattery whose name is a household word in American religious circles. My job was to report her address for two of Vermont's leading newspapers. With notebook opened and pencil poised, ready for work, I sat down to listen. After a while I got so much interested in what she said and how she said it that I actually forgot to take notes. What better compliment could be paid a public speaker?

At the close of her message I introduced myself and then and there arranged for an extended interview.

How old is Margaret Slattery? That's a hard question to answer. I heard one minister say he thought she might be fifty. Another old retired pastor, listening to the conversation, smiled. It seemed, he said, that he'd been listening to her all his life and his guess was that she'd never see seventy again. As for myself, I'm making no predictions but after an hour spent in her presence I should say Margaret Slattery's in her sixties. But how old she is is beside the point. She says if you're interested see Who's Who. Let's get on with the interview.

What are young people interested in these days and what in your opinion do they most need? Our friend from down Boston way has been talking to youth groups all her life and this, I thought, was a good question to begin with.

"What boys and girls want to know," said Miss Slattery, "is what life's all about." She told me about a young fellow who came up to her one day and with the frankness of modern youth wanted to know what this thing called living is made up of anyway. Why are we here? he asked eagerly. We came here without our will, he went on to say, and what have we a right to expect to get out of life? How can one go about making his life truly worth while? He was downright in earnest all right.

As to what young people most need this well known religious leader was

quite certain that it is sympathetic understanding. They badly need a cause, something to live for, to strive after. European youth have this. The Fascists and Nazis and Communists know how to capitalize youth's desire to hitch their lives to something outside themselves and Mussolini, Stalin and Hitler have given them uniforms, taught them certain ideas and given them a sense of importance. With trumpet, pageantry; through drilling, physical and mental, they have gained their ardent devotion. American youths, on the other hand, have no such rallying point.

Suppose, I asked Miss Slattery, German, Russian and Italian youth had the multiplicity of interests young Americans had, suppose they had as many amusements and the miscellaneous clubs, orders and societies to which they might belong, in that case would they be as interested in absorbing like sponges their various ideologies? She very much doubted it. So do I. If the young people of Europe had the price of a night-club ticket they probably would prefer to jitterbug rather than to sit and learn about Nazi

salutes, Russian ideas or Italian colonial aspirations.

Youth and the Church

What attitude do young people nowadays adopt toward the church? Miss Slattery was quick with an answer. Modern boys and girls, as she sees it, do not fight the church, they do not speak disparagingly of it, what they do, by and large, is to ignore it. They simply are indifferent. She told about seeing a "snow-train," loaded with eager, happy and boisterous youths leaving Boston station for the Green Mountains. It was Sunday but church and what it stood for was far removed from their minds. Nowadays the emphasis, she is afraid, is on pleasure.

But she doesn't despair, nor is she greatly discouraged by what she sees and hears. What we have got to find, in her opinion, is a new technique to impart to growing boys and girls the fundamentals of the spiritual life. She is no believer in slogans or merely new ideas. Our great need lies deeper no matter what our age. The way to get youths to stay in the church is to give them a first hand religious experience. Too many of us, quite apart from youngsters in their teens and twenties, try to coast through life on the religious experience of our grandparents. It can't be done. Each needs one of his own.

Another thing. Just as old General Booth remarked that he didn't like the Devil to appropriate all the good, catchy, singable tunes so Margaret Slattery doesn't like our letting the commercial interests exploit our boys and girls to make money. The "snow-train" idea, for instance, is a good one but up to now the idea of giving wholesome out-door recreation has been confined to the railroads and winter hotels and those in the skiing clothes business. Why not, she asks, have churches in these snow areas invite young people from the cities to come out and visit them and have a good time? Let snow trains be run under church auspices and in this way not only provide wholesome atmosphere but also increase the spirit of friendliness, both rural church folk and their friends from the city mingling freely together. The idea has tremendous possibilities.

Our conversation switched to church programs and I wanted to know how they could be improved upon. Miss Slattery said that once upon a time

(Turn to page 168)



Margaret Slattery

Yuletide Fires

Here are plans for Christmas entertainment with a sprinkling of money raising plans. Yet the author rightly emphasizes the spiritual content of Christmas and the financial side is incidental.

You will want to pass this one to the president of your women's society. Don't cut your copy of the magazine. We will be glad to send you, without cost, reprint of the article.

ISN'T it wonderful to be alive with Christmas coming to town? Life is never so joyous as in good old December. Then strong or weak, rich or poor, fair or foul, the women of churchdom get trimmed down and keyed up for action.

Yet how often and how fervently uttered we hear the term, "Never Again." Tired, discouraged with successive set backs, almost defeated, the zero hours which attend every endeavor find us through! This Time Finished Forever! That's the Last! Never Again! We're Done! Just like that, and then—cutely slipping around the corner, comes a pleasant little surprise, things are beginning to pick up, and By Jinks, we make it. And once more we learn that the only way to get anything out of life is to put something into it, and that it's always more fun to be in the game, no matter how strenuous, than to be on the sidelines watching somebody else.

Action! Work! Service! Up and Doingness! Those are the things that keep the blues away, keep us young and socially wholesome. And those too are the qualities, when properly balanced with rest and recreation, of course, which change an occasion into an event.

So this Christmas let's throw overboard all our old disillusiones (if we have any), prejudices, and eternal oaths that we won't hurt ourselves working for the church or anything else, and dig right in to making it the busiest, fullest, happiest season we've ever, ever known. Because if you sift through your Christmas memories since you can remember, the only lumps you'll find are the ones in the years when you didn't do nuthin' fer nobody. What if you do work like crazy? Remember there was an ass in the stable with Jesus. There must always be some upon whose patient, willing shoulders the heaviest burdens fall. And the power that sings through you as you spend yourself, and that one moment of exulting which consumes you as your endeavors bear their golden

fruit, and the radiant oneness you feel with the Herald Angels as you

By Agnes Howell Montgomery

work—Hark! There's a Christmas gift from our blessed Lord himself.

So let's get into our working togs early, put our wits together, and heart to heart determine that this year the Christ shall not be left out of Christmas. Let's plan all our projects as a personal birthday gift to that little baby who never had a cake nor candle but whose life is the light of the world.

There was singing on the night he
(Turn to next page)

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Yuletide Fires

(From page 163)

was born, wasn't there? Matchless cadences of love. Radio activity suggests that those heavenly melodies still linger in the cosmos. Let's send choristers out to try and capture them for Christmas. Like this: Suppose we have a possible twenty singers in our combined church choirs. Divide them into five groups of four. Drill them in Christmas carols until the words are second nature, then train them in expression. Finally when they've captured the spirit, send them out to the

shut-ins, the sick, the poor, to sing as the angels sang.

Get your list from home department superintendents, doctors, welfare workers or interested friends. Let them notify the donees of an approaching visit, and let each group choose its destination. On appointed days the five (or more as you may) groups going in various directions can call upon that many persons or places until all are visited. It would be nice to leave a little gift, according to the recipient's taste. For the aged, or sweet-toothed, a food dainty, or sweet. For the sociable and capable, a quiet game, or puzzle. For others, a little book, pretty calendar or picture, a bit of fancy work, a rosebud. Just some little symbol of love and remembrance. It takes only twenty minutes or so. Just a carol, a bit of poetry or scripture, perhaps a prayer, the little gift, another carol, and you're gone. But, ah, the fragrance of your going, and the radiant content that lingers where you were. Would Jesus like that sort of Christmas present?

It would be only fitting to put aside all church money-making events this season in honor of that humble one who lived so abundantly without money. Yet, if earn we must, let's be content with what comes incidentally, putting first emphasis upon the spirit of giving and sharing, and the joy we get out of being with one another in his service.

Entertainments and Parties

If any group is looking for something utterly lovely and spiritually significant to do and doesn't mind the work involved, let them try a Christmas pageant. Mildred Cook's "Adoration of the Kings and Shepherds," published by Pilgrim Press, Boston, Massachusetts, at 50 cents without royalty, is exquisite. With violins, chimes, pipe organ, flute, proper angel robes and costumes, a good multi-colored spotlight—ah, you have something there that's worth writing home about. I've put it on eight times myself and love it more every time. In city cathedral or rural parish hall it works wonders. Just a hint or two that the book doesn't give: Put the pageant on for two nights, Christmas Eve coming on Sunday this year is ideal. Place tickets in central locations where people can acquire them free of

charge for either night. But let your supplementary advertising stipulate an anticipated quarter in the free will offering. Try to get your wise men's robes through some prominent member of a lodge which specializes in elegant costumes.

There's a lot of work involved, yet simplicity in small churches is equally as effective as the grandeur procurable in large sanctuaries. And while some initial expense must be incurred, the offertory receipts much more than cover it, plus the effort expended. The uplifting atmosphere created by this Nativity pageant is, I'm sure, incense wafting up to the throne of God.

For lesser triumphs let's descend for a moment to such trivial traditions as bazaars. Last Christmas time one of our girls' classes cleared \$50.00 on an apron sale. The Sunday before the event gay little paper aprons bearing their announcement were placed in the church school hymnals by the girls. They ordered their supplies from the Mary Emma Manufacturing Company, 72 Second Avenue, Kingston, Pennsylvania. Pinned them on large bed sheets around the room, had a radio playing softly and served cocoa and crackers while the guests leisurely chose their aprons from a wide selection. If interested write, direct, immediately for further details. But actually for making a tidy sum quickly and easily without any artistic or industrial complications, try crumb tarts. Here's the recipe for four. You can get your orders in, organize your kitchen police, do one good morning's work (deliveries included) and you've got real money to show for it. The profit is about 325 per cent per tart. The recipe can be increased or decreased according to number required.

Crumb Tarts

Line four medium-sized pie tins with pie dough. Divide and pour into unbaked shells the following compound:

- ½ cup New Orleans molasses
- ½ cup table molasses
- 1 cup boiling water
- 1 teaspoon soda

Over the liquid sprinkle the crumbs, made as follows:

- 3 cups flour
- 1 cup sugar
- 6 oz. lard
- Pinch of salt

(Mix crumbs well)

Bake at 375 degrees for thirty to thirty-five minutes. They sell at 25 cents each.

I am thinking in conclusion of another birthday party for the little Christ Child. This time it's a candle-light tea for ladies and little tots, if the men won't come. Children love acting grown up and this could be mother's treat to them. Perhaps

(Turn to page 166)

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How We Use Slides

By Chester F. Leonard

Mr. Leonard is the pastor of the Vardy Presbyterian Community Church, Sneedville, Tennessee. He has, for years, used stereopticon slides successfully. In this paper he gives a picture of the definite programs used.

VARDY PRESBYTERIAN COMMUNITY CHURCH in Hancock County, Tennessee, thirty miles from the railroad in the mountains, has been using slides for over eleven years. During that time, we have collected over 4,700 slides that illustrate almost any thought that we wish to make impressive. These slides are on various subjects including Bible, history, geography, health, citizenship, and agriculture. Each has its place in the set, is carefully indexed, and is returned to its place as soon as used. There can be no piling up of loose slides.

We have learned that too many slides can be used; but, if the slides fit the thought, too few are seldom shown. A few very good pictures that illustrate the talks, songs, and Bible readings, are better than many poorly selected slides.

Using the slides from prelude to benediction has drawn together a group in the evening that averages larger than the morning Bible school and worship service. Our people come from three and four miles distance in order to be at meetings. Boys who are not interested in talks come. People who will not open their mouths in the light sing lustily with the slides. There is perfect quiet and the interest at times is intense. This does not happen just once in a lifetime, but has been increasing for eleven years every Sunday night from July to January first. During the winter we do not have meetings because of the terrible roads and the long distances.

There is a difficulty in the use of slides, in that, one must fit his talk to his slides just as carefully as he must fit his slides to his thought. That is where experience and patience show their importance.

Slides will not work with every church but many churches are losing a rare opportunity in not using more of the beautiful pictures that are now offered.

Besides the Sunday worship service, slides are used on Friday community night each week. These include current aspects; health problems; farm talks; conservation; citizenship; travel; or anything; that seems to fit the week. Again the attendance is large, even greater than at the Sunday services.

In the community elementary school slides are provided once a week in Bible. This year and next we shall study the *Life of Jesus*, using *Hurlbut's Life of Christ* as our general outline. The next two years we shall study "The Early History of Our Faith," using *Hurlbut's Story of the Bible*. Last year we completed a five-year study of the entire Bible, using all stories and thoughts that we were quite sure would be of help to children.

Slides, thus, help us bring together our Sunday and our grade school work. I cannot tell more about how slides work or why they do such fine service. All I know is that they have been of wonderful value to us for eleven years.

If there are any specific questions that you wish to ask I shall be glad to try to answer them. Or if any others wish for the information, a letter to me will be promptly answered. I know that slides are worth all of the money and time needed to make them useful.

Prelude: Day is dying in the west. (Slide: Evening Sunset, colored.)

Song Slide: Day is dying in the west.

Poem: Laugh and the world laughs with you, by Ella Wheeler Wilcox.

Slides: Laughing Child, Verse 1; Sad Mother, Verse 2; The Doctor, Verse 3.

Song: Come, Thou Fount of Every Blessing. (Slide.)

Slide: E'er You Left Your Home This Evening. (Used each Sunday.)

Slide: Jordan River.

Prayer: Silent, followed by one leading in prayer. Slide: Jesus at prayer. We have learned that some people look about during prayer; there-

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fore, we provide something worthwhile to look at.

Response: Song slide: Shall we gather at the river. 1 verse.

Bible Reading: "Jesus and the Woman at the well."

Three slides including Jesus and disciples coming to the well; Jesus and

the Samaritan Woman (black and white slides); Jesus and the Samaritan Woman (hand-painted slide—Herbert).

Song Slide: "There Is a Fountain."

Evening Thoughts:

Slides:

Jesus and disciples:

Jesus sitting at well:

Woman carrying jar:

Jesus speaking:

Samaritan:

Disciples and people:

Clear river:

Spring source of river:

Broad river: deep blue:

Clean, easy to see bottom:

Evergreen trees on bank:

Dam in mountain stream:

Overflowing river:

Elijah, failing stream:

Discouraged Family:

Jesus:

Jesus and Woman:

Jesus with hands outstretched:

Group at Prayer:

Song Slide:

Benediction:

To illustrate:

The arrival at the well.

No jar or rope; but he could have made it come.

Woman arrives. The one for whom Jesus was looking.

Jesus asks: He is answered: IF YOU KNEW GOD'S GIFT.

The talk of the two, Jesus and Woman.

The Woman, talked about by men, leads a village to receive the Living Water.

John: HE SHOWED ME A PURE RIVER OF WATER OF LIFE.

It proceeds from a never failing source: Lamb of God.

The supply is great.

A pure river fit for all uses.

The river of life. No seasons of death.

How people work and pay to get water for bodies.

When we have abundance we do not appreciate.

When rivers dry up we know what they have meant.

Rivers of our lives dry up in discouragement.

He looks into heart to find good; others look to find evil.

Sir, give me the Living Water; so that I need not hurry here and there to be satisfied.

IF YOU KNEW THE GIFT OF GOD: Speaking to all today and always.

Oh, Lord, give us that which is promised.

Shall we gather at the river.

Slide: Jesus with hands outstretched in benediction.

Yuletide Fires

(From page 164)

there's a crippled child, a fatherless, or a naughty boy neighbor who would profit greatly by being your guest at the candlelight tea. Let the charge be very small, if anything, and keep the menu simple—tea or coffee, lemon, sugar and cream for the grown-ups, milk for the kiddies. An abundance of tempting sandwiches, some cookies in cute designs, a few nuts and mints. But use bridge tables, because children love to sit at little tables, and have the place fragrant with evergreens and glowing with candlelight. The music, vocal or instrumental, should be varied and gay. The program might include aesthetic dancing, or folk dances by talented children, a clever little seasonal skit, and perhaps a funny reading. But let the climax of the program be a Christmas story. Temple Bailey's "The Candle in the Forest" is ideal. It appeals to all ages and has that mystical something about it that sends everybody away warm and glowing with appreciation of Christmas.

Among other, less temporal things, the story has to do with "onions that are silver, and carrots that are gold" and "a beef steak pie all brown and piping hot" with a sprig of holly on top. Beef steak pies aren't hard to make, nor expensive. They'd sell for a quarter if they were ready as people

went out—into the frosty air to have supper.

I've tried to suggest ways and means of making money for your church or society which would create a Christ mass in the hearts of the people from whom you earn. But most of all I want to open your own heart now and light it with the season's brightest fire—

J-JESUS O-OTHERS Y-OURSELF—
JOY!

EPISCOPAL PACIFIST FELLOWSHIP FORMED

New York—Preliminary steps in the formation of a pacifist fellowship within the Protestant Episcopal Church were taken here by a group of Episcopalian clergymen and laymen following a conference of nearly 200 religious pacifists called for the purpose of discussing a pacifist plan of action within the church.

The pacifist group will be under the chairmanship of the Rt. Rev. W. Appleton Lawrence, bishop of Western Massachusetts.

Bishop Lawrence pointed out that the fellowship represented "100 per cent" pacifism and was unreservedly behind the cause of the conscientious objector.

Notice of the formation of the Episcopal Pacifist Fellowship, as the group will tentatively be called, will be sent to all Protestant Episcopal clergymen

FREE FILM TO CHURCHES

"Ca-Vel-Cade," a talking motion picture on the history and manufacture of upholstery fabrics is now available to church groups at no cost. Designed to give the layman a practical knowledge of upholstery materials, the program is educational and non-advertising.

The film covers the history, development, and use of upholstery fabrics. Sources of supply of the major textile fibres are shown as well as the important manufacturing operations from the sorting of raw materials to the final finishing operations. Of particular interest to owners of automobiles and furniture is information on how to select fabrics that will give lasting satisfaction.

The film is handled by a representative of the Collins & Aikman Corporation who has all necessary equipment such as projector and screen. He carries a complete set of raw fibres and weaves.

If you desire this interesting program for your group address inquiries to the Educational Department, Collins & Aikman Corporation, 200 Madison Avenue, New York, New York. You will be advised when a representative will be available in your city.

in the country, Bishop Lawrence said, and a meeting will be held in November to elect permanent officers.

Mortgage Burning Ceremony

This service used by the Presbyterian Church, New Brunswick, New Jersey, was arranged by the minister Cordie J. Culp.

MINISTER: Blessing, and glory, and wisdom and thanksgiving, and honor, and power, and might be unto our God for ever and ever. Amen.

PEOPLE: Blessed be the Lord God who doeth wondrous things; and blessed be his glorious name forever and let the whole earth be filled with his glory.

MINISTER: Thine, O Lord, is the greatness, and the power, and the glory and the majesty, for all that is in heaven and earth is thine; thine is the kingdom O Lord, and thou art exalted as head above all, and thou keepest covenant and loving kindness with thy servants, that walk before Thee with all their heart.

PEOPLE: Now, therefore, our God, we thank thee; and praise thy glorious name.

MINISTER: It is a good thing to give thanks unto the Lord and to sing praises unto thy name O Most High;

PEOPLE: To show forth thy loving kindness in the morning, and thy faithfulness every night.

MINISTER: Being graciously prospered by the hand of our God in lifting the burden of debt from this historic church, which by his providence we have been called upon to do;

PEOPLE: We now with joy in our hearts proceed to transform this cancelled mortgage, the symbol of our completed task, into the incense of prayer, and thanksgiving.

MINISTER: In the spirit of gratitude to our heavenly father by whose favor, inspiration and guidance we have been able to free our church home from all indebtedness;

PEOPLE: We burn this mortgage.

MINISTER: In love for our beloved church and in reverent memory of all those who by their services and sacrifices down through the years have bequeathed to us such a valuable and useful church property;

PEOPLE: We burn this mortgage.

MINISTER: In grateful appreciation of the generosity of the members and friends of this church, the earnest and fruitful efforts of its organizations and the untiring services and prayers of those who had a part in this undertaking;

PEOPLE: We burn this mortgage.

MINISTER: In grateful appreciation of the spirit of unity, loyalty and sacrifice manifested by the whole church in this achievement;

PEOPLE: We burn this mortgage.

MINISTER: In genuine gratitude that we have been more closely united in the bonds of Christian service and comradeship in this enterprise;

PEOPLE: We burn this mortgage.

MINISTER: In determination, with the help of Almighty God, to keep our beloved church free from all debt in the future;

PEOPLE: We burn this mortgage.

MINISTER AND PEOPLE: We now dedicate ourselves anew to the work and support of this our beloved church and the extension of the kingdom of Jesus Christ throughout this community, the nation and the world.

PRAYER OF THANKSGIVING.

CHOIR AND CONGREGATION:

Praise God from whom all blessings flow,

Praise Him all creatures here below,
Praise Him above, ye heavenly host,
Praise Father, Son and Holy Ghost.
Amen.

MORMONS CONDEMN WAR; URGE PEACEFUL SETTLEMENT

Salt Lake City—The Mormon Church, in general conference here, went on record as opposing all war and demanding peaceful settlement of international strife.

Members of the Mormon Church and Americans as a whole were also counseled by the conference to banish hate from their lives, to fill their hearts with charity, patience, long suffering and forgiveness.

Following this plea J. Reuben Clark, Jr., a member of the first presidency, a former under-secretary of state and ambassador to Mexico, addressed the conference session with an appeal for America to remain neutral and retain her position as the peacemaker of the world.

SAYS BILLY SUNDAY:

You can't shine for God on Sunday and be a London fog on Monday.

* * *

Give your face to God and he will put a shine on it.

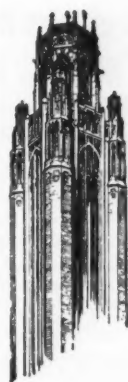
* * *

I am no spiritual masseur or osteopath. I am a surgeon and I cut deep.

* * *

The Bible says, "Forgive your debtors"; the world says, "Sue them for your dough."

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Margaret Slattery

(From page 162)

we were very much afraid in this country of emotion in religion. Now we tend to go to the other extreme. Literature and the movies, she reminded me, make great use of the emotions and why not religion? For one thing she would do much more to revive the religious drama; give the youth people, and older ones too, an opportunity to take part in a little pageantry. Life so many times nowadays lacks color and if the churches can supply this lack, and she is convinced that they can, then they should start right in to do it.

When we met the war in Europe had only really got started and I asked the well known religious leader and writer what should be the attitude of the clergy in the circumstances.

She threw up both hands. "I am quite sure," she said quietly, "that I don't know." Each minister should try to think things through for himself so that his convictions, once formed, would be both deep and personal. She had visited the Army of Occupation at the time of the Armistice, knew something of war at first hand but was never, she reminded me, what you'd call an out and out pacifist. She admitted she'd never been as much interested in pacifism as in the removal of the causes of war.

Youth and Marriage

Have you noticed in your own parish the increase of interest in religion on the part of young married couples? She has. Again and again she has met and conferred with such groups all over the United States. Young mothers seem anxious that their children

have religious training, so do fathers, and this is a most hopeful sign. Many of these young parents have been disappointed with life. They belong to the post-war generation, a generation that had more freedom than almost any other yet they haven't especially enjoyed it and they are wondering, now that they're approaching middle life, if the game was worth the candle. They want their boys and girls to have that which they now miss, hence their eagerness to have them attend church school and other services.

Speaking of young couples I asked Miss Slattery if she believed in the state subsidizing those who wish to get married. You know how it is. Many a modern boy and girl would get married tomorrow if only they had the means. Italy and Germany have come forward and helped all such. But she isn't especially impressed with this sort of program for young Americans. It might be all well and good for the dictatorship nations but with us it is different. She would rather favor the wife holding onto her job until they are in a position to have a family. She doesn't believe in married women working where their husbands are able to support them but to give the family budget a lift, to make marriage possible, she thinks it perfectly all right for the wife to keep her job.

What about young people and missions? Are they interested? Yes and no, she said. If missions are talked about in the abstract they aren't, where missions are definitely linked up with life they are. She gave several illustrations.

Mrs. E. Stanley Jones has had a lot of soap sent her way in India be-

cause many in America have come to know her and to learn that soap is one of their biggest needs. A Baptist missionary in Africa had money for an electric refrigerator sent him by a Baptist congregation in Yonkers, New York, because one Sunday morning the pastor told the people about his need of one, how much it would mean to the mission and suggested that then and there they take up an offering. Before you could say Jack Robinson the deed was done and ere the parishioners winded their way home the money was being telegraphed to the other end of the world. It is this sort of personal touch that Margaret Slattery believes is going to keep the missionary movement alive. People, she will tell you, aren't especially interested in budgets but they are tremendously interested in human folk like themselves. And unless we can get back to this personal sense of responsibility the outlook is going to remain just about what it is.

It does one good to converse with a woman like Margaret Slattery, her viewpoint is so keen, so wholesome. She has a wholehearted belief in the church and what it stands for; an ardent follower of the Master she goes about doing good, speaking hither and yon a good word for Jesus Christ. It is her earnest conviction that he is the world's only hope, she will tell you, that keeps her everlastingly at the job of trying to follow his steps in endeavoring to make this a better world to live in.

WOMEN'S GROUPS OF EVANGELICAL AND REFORMED CHURCH TO MERGE

Philadelphia—Unification of women's organization within the Evangelical and Reformed Church took place in Cleveland November 1-3.

Delegates from all sections of the United States attended the sessions. Representatives included the cabinet and board of directors from the Reformed and Evangelical branches of the church, presidents of district unions and presidents or vice presidents of classical societies and federations.

ARMENIAN PATRIARCH OF JERUSALEM ENTHRONED

London—The enthronement of Archbishop Mesrob Neshanian, who was elected Armenian Patriarch of Jerusalem on April 19 in succession to the late Patriarch Thorgom Moushakian, took place recently in Jerusalem.

The ceremony was held in Saint James' Cathedral, and all the Christian religious heads in Jerusalem, leading representatives of the government, and foreign consuls were among the guests.

DISCIPLES ADOPT WAR PROGRAM

Richmond, Virginia—Declaring that the United States "can make its greatest contribution to world justice and brotherhood by remaining out of the present conflict," the international convention of the Disciples of Christ, meeting here, adopted an eleven-point program on the duty of the churches.

The convention urged the church to "disentangle nationalism and the Christian religion"; to resist propaganda and hatred; to uphold its previous declarations affirming the right of Christians to non-participation in war.

The complete program follows:

"1. The churches should give a primary concern to prayer that God may lead the nations to pursue the paths of justice, good will and peace.

"2. The churches should exert themselves to the utmost to maintain their universal fellowship.

"3. The churches should in these perilous days preach and practice the gospel of mutual forbearance, forgiveness and reconciliation.

"4. The churches should enter into the fellowship of suffering with the millions on both sides of the battle line who endure the privations and hardships of war.

"5. The churches should resist all forms of the propaganda of hatred, especially since the use of such propaganda by official church bodies or by ministers, tends to give it authority and the sanction of religion.

"6. The churches should disentangle nationalism and the Christian religion.

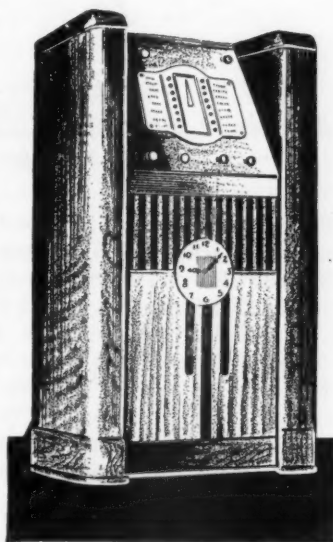
"7. The churches should work, in such ways as are open to them, to strengthen the will to peace, counteracting the spirit of vengeance and the lust for power.

"8. The churches should continue to stand for the settlement of international disputes by peaceful processes.

"9. The churches should exercise vigilance to safeguard at all times fundamental civil and religious liberties vouchsafed to all.

"10. The churches should encourage their governments to rise above the level of partisan rivalry and animosity and thus provide our nations with leadership that will truly reflect the will of the peoples regardless of political considerations.

"11. The churches should begin now to prepare the minds of the people for necessary international adjustments in the interest of justice and peace, and for some form of world organization in which the sovereignty of the individual states will be subordinated to the requirements of the world community."



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SAMPLE OF EITHER ON
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Plate Passing in Reverse

By Willis J. Loar

This church passed out money—for investment. The plan is good and appeals to the sense of the thrifty. It may help you when you need some extra money.

HERE is a good idea in church finance. It was tried by a large city church, and proved very successful; and I see no reason why it couldn't be equally successful in a smaller church. In the case in question it was used to pay for the winter's coal; but it would be equally fitting to meet any current or missionary obligation. I would term it "plate-passing in reverse."

On a given Sunday morning let the minister announce that, instead of "taking an offering," they are going to "give one away!" In itself this will create, as can be imagined, no small stir of excitement. Every member of the congregation, twelve years of age and over, in attendance at the service that morning (and a special effort should be made to see that as many of the members are present as possible), is to take a dollar bill from the plate as it is passed, at the same time replacing it with a card, signed by their name. The taking of the dollar is not compulsory, of course, but I believe you will find that practically everyone will enter into the spirit of the occasion.

Having taken the dollar, the members are then urged to invest it, and at the end of three months return it, together with any profits that have accrued, to the church treasury. They are to "invest" the money in any way they see fit; only making sure that each investment is as sound as possible, so that no loss will be sustained.

The results, in the case of the church cited, were indeed surprising. Three months after they had accepted their original dollar, the members—127 of them—returned that dollar, together with a total profit of \$477. Nearly \$4 profit on each dollar invested! It was significant, also, that every dollar was accounted for. Some, of course, made more on their investment than others but the total was a real achievement.

How may it be accomplished? How are the investments to be made? Some of the members made candy and sold it, purchasing their supplies with the dollar bill. Others could make pillows and fancy work. Still others could make bakery goods. Or invest the money in their business; or if in the

country, in the farm. A dollar's worth of seed would bring a neat profit during the summer. Actually, the ways and means of investing the dollar are as numerous as are those who may read this article.

But another important question—How about the dollar bills to invest? Where shall I get them? It is impossible, in most cases, for the pastor to provide them. Nor is it likely that many church budgets will allow for it. Naturally, the number of dollar bills you will need will be determined by the number of members to be present to take them. If the church treasury cannot supply the necessary amount, it should be possible to get some member or members of your church, taken into your confidence and sworn to secrecy, to advance the money as a loan, with the understanding that this amount will be paid back when the full amount, including the profits, comes in on the given Sunday. It might even be possible, if this plan fails to materialize, that your official financial board would permit a loan from a local bank, with the same understanding. The plan will in nearly every case be a sound one; so it should not be too difficult to find the money for a three-months' period.

One further thought. While the whole plan can be carried out on the honor system, it will doubtless be best to put it on a business basis. Therefore, have small 3 by 5 cards prepared, with a brief statement that the signer has taken one dollar from the offering plate on the given date, and that he will return it, together with all proceeds of the investment, on the date signified. Pencils should also be provided in the pews for this purpose. Or you might prefer to print this message on small blank envelopes, so the money could be placed in them when returned, with a duplicate envelope for the treasurer to keep.

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• THEY SAY •

PLEASE, O PLEASE!

Editor, *Church Management*:

As a reader of *Church Management* since its inception and as a subscriber to it for a good part of that time, I have thoroughly enjoyed its excellence in the field of church administration, your stand on the church and taxation, your keen analysis of church trends and movements and certain featured articles from time to time. In all these areas it has been progressive, intellectual, optimistic and heartening.

In the light of such a record, even an occasional bad editorial can be laid aside without disturbing after-thoughts. But your editorial on "The Way to Peace" constitutes one of the most regrettable disillusionments concerning great church leaders I have sustained in a long while. You must have been tired and discouraged when you wrote it. Its compromises to expediency, contradictions and jingoism I might have expected in the daily press, but from *Church Management*! Well—the let-down was pretty steep! I turned back to Paul F. Boller's page to read: "We get wars as long as we worship the God of War rather than the God of Peace. When war is resorted to, there is no hope for peace and security as an ultimate outcome. Quite the opposite! 'They that take the sword shall perish by the sword.' 'Do men gather grapes from thorns or figs from hisbles?' 'Shall Satan cast out Satan?'" And then I turned back and re-read your editorial again. And I wanted to weep with disappointment.

To be sure, there are a few of the old flashes of keen analysis and spiritual insight in it; the impossibility of absolute neutrality; the hypocrisy of our neutrality-against policy; the wishing for the Allies to do a nasty job so we won't have to; the desire for war profits without the burden of war; the providing of Japan with tools of destruction while lamenting the fate of China and Germany's need of help in reconstruction. But frankness without subtlety as a sedative for a guilty conscience!! And the historically naive belief that we can stop Hitler and thus "protect" the "security of religion" by out-Hitlering Hitler! Just where do you think "the safety of democracy and the security of religion" are going to be during that conflict??? By what authority of Christ do you square up

what you advocate ultimately with what almost every church has "officially" pronounced about the nature of war?

O please, Mr. Leach! Please!
Albert Dale Hagler,
Miami, Florida.

DISAPPOINTING BUT, PERHAPS, PROPHETIC

Editor, *Church Management*:

I am so disappointed with your editorial on "The Way to Peace." I had so hoped your pen would be used for peace, not war. But I read: "Hitler and Hitlerism. . . If they can be stopped without war, we are for that. . . America will enter the war."

Unless I entirely mistake your meaning, you are using the exact reasoning that I myself used twenty years ago. "Make the world safe for democracy." "The war to end war." "Send another army to Europe. . ." etc., etc.

Since the dawn of history, Europe has tried the way of brute force: war; peace dictated by force motivated by revenge; hate in the hearts of the defeated; preparation for another war to seek revenge; war; another peace dictated by force motivated by revenge; and the long bloody circle, round and round, until Europe has about reached the place of ruin.

And if we send another army to again save democracy, dictatorship in America. With our national debt now as it is, probably wild inflation. Why fight to save democracy when the fighting destroys our own democracy? Is it not time that we really tried the way of goodwill?

I sincerely hope I have misinterpreted your position. But it looks to me that you are getting ready to beat the drums of war. And I am so disappointed.

A. R. Grummon,
Springfield, Illinois.

LAYMEN LIKE LONG PASTORATES

Editor, *Church Management*:

A few laymen were gathered together a week or two ago and were talking about the fact that too many churches were having only short pastorates. In a spirit of fun they opened a copy of the state convention minutes and selected at random the names of several ministers in rural sections who had been in their pastorates more

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than ten years. They placed these names on slips of paper and the name drawn out was that of the Rev. N. Johnstone of Ulysses, Pennsylvania. So will you please send him *Church Management* along with the 1940 directory. For this we enclose \$4.00.

Men who feel that longer pastorates should be encouraged.

ONE OF THE BETTER EDITORIALS

Editor, *Church Management*:

Congratulations on the well balanced November issue. "The Way to Peace" is one of your better editorials.

Raymond W. Albright,
 Reading, Pennsylvania.

LOW ZERO

Editor, *Church Management*:

Your editorial, "The Way to Peace," is a sad note. Please discontinue my subscription.

W. F. Hetzel,
 Tonawanda, New York.

TAXATION OF CHURCH PROPERTY

Editor, *Church Management*:

I am glad to find in *Church Management* for November, 1939, illustrations of the improvement in a church we counselled sometime ago—Presbyterian, Yellow Springs. I showed stereopticon views and outlined an improvement program. It is rather a mean situation due to the terribly large window back of the altar. Your publication of this should stimulate similar improvements.

Regarding your suggestions that churches pay taxes. I am wondering what would be your suggestion in the matter of valuation of the property for taxation purposes? My thought is that while a church might cost \$100,000 its commercial valuation for any other purpose would be a much lower figure. If the valuation on church property would be on the land value for commercial purposes, perhaps there would not be so much objection to taxing church property.

I never knew of a case where a church did not pay taxes regularly on real estate from which an income was derived, that is, real estate other than the parsonage or church building itself. Do you know of any such cases?

E. M. Conover,
 New York City.

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During the past nine years this annual has been developing into an American classic. The purpose is to bring together the best of Christmas thought in literature and art, reproducing it in a book of color and spirit. This volume keeps the pace set by the earlier issues. There are several original Christmas stories and poems. Christmas articles include the story of the contribution of Johann Sebastian Bach to Christmas music. Some of the illustrations are original; but the reproductions of the classics interest this reviewer. Here are splendid full color reproductions of Correggio's "Holy Night" and Raphael's "Madonna of the Chair."

The Augsburg Publishing House is to be commended for the delightful lithographic reproductions which give the book its final appeal. This Christmas annual will surely be appreciated in your home.

W. H. L.

The World's Great Catholic Poetry. Compiled by Thomas Walsh. The Macmillan Company. 584 pages. \$1.69.

A new edition of the book originally known as *The Catholic Anthology* appears in a new dress at a greatly reduced price. There are few changes in the book. It presents the traditional Catholic verse though not all verses are by Catholics. The arrangement of the material is chronological. A valuable reference book for any study.

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Letters will be judged by their comprehension of the spiritual issue involved and the practicability of solution offered.

Letters must reach the editorial offices of CHURCH MANAGEMENT not later than January 10, 1940.

All letters submitted become the property of CHURCH MANAGEMENT and may be published, should we desire to do so.

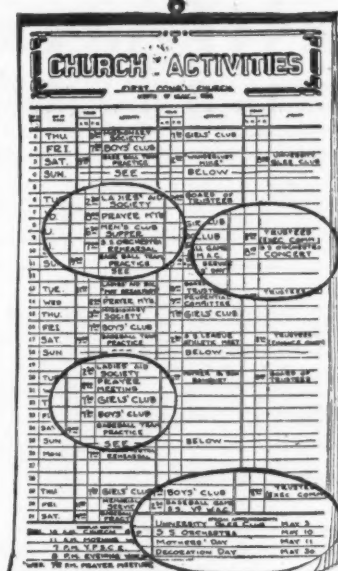
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R. M. Calfee is a prominent lawyer of Cleveland. While his work is in the Ohio city, his thoughts frequently go back to his boyhood home in Pulaski, Virginia, and the influence of the Pulaski Presbyterian Church on the town's residents. As an expression of his sentiments and a contribution to the influence of his boyhood church, a carillon of ten tubular bells was recently dedicated to the memory of Mr. Calfee's parents by the Rev. W. W. Arrowood, pastor of Pulaski Presbyterian Church.

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Christmas - - Worship Materials

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CALL TO WORSHIP

Behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day, in the city of David, a Saviour, which is Christ the Lord. Glory to God in the highest, and on earth peace, good will toward men.

Luke 2:10, 11, 14.

INVOCATION

O Almighty God, Who by the birth of Thy Holy One into the world didst give the true light to dawn upon our darkness; mercifully assist us in our meditation of Him, that, being delivered from wandering thoughts and from all dispeace of spirit, we may in Thy light see light, to the glory of Thy Holy Name. Amen.

*Players for the Christmas Year,
Church of Scotland.*

OFFERTORY SENTENCE

God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life.

John 3:16.

OFFERTORY PRAYER

The wise men saw the star and rejoiced with exceeding joy. And they came into the house and saw the young child with Mary His mother; and they fell down and worshipped Him; and opening their treasures, they offered Him gifts, gold and frankincense and myrrh. So may we, continuing the wisdom of the ages, open our treasures and offer unto Thee, O King of Kings and Prince of Peace, our gold, our prayers and our service for Thy Kingdom. Amen.

Leon F. Kenney.

GENERAL PRAYERS

A Christmas Prayer for a Troubled World

O God, in Christmas starlight Thou dost come to us, not with an army with banners, not with sound of trumpets. Thou wouldst conquer the world and win our hearts, not by battle but by a Babe. We thank Thee for the story of the crowded Inn, the Wise Men, the Manger, the Star, the Shepherds, the Angels, the Mother and Babe. May this to us be a season when faith rises triumphant over doubt and distrust. How easy it is, O God, to be cynical in these troubled days, with wars and rumors of wars, international bad faith, broken peace pacts, intolerance, injustice, cruelty, and sordid manifestations of self-seeking and stupidity! In the midst of our disillusionment and misgivings, as we recall with shame how with the name of Jesus on our lips we have served the god of war, we look backward for inspiration to the first blessed Christmas, and then forward to the day that is to be, when from the gray shadows of strife and sorrow our war-weary world will pass into the Christmas light of joy and justice. This we ask in the name of Incarnate

Love. Amen.

*Book of Daily Devotion
(Clark and Cram)*

For Those Who Weep at Christmas

For those who weep at Christmas,
From grief, or bitter loss . . .
Who cannot see the Manger
But find instead . . . the cross,
Oh may their pain be lightened
By that same healing glow
That fell upon the stable
So many years ago!

For those who weep at Christmas
When happy bells are ringing,
Who cannot see the candle-glow
Nor hear the carol-singing . . .
Oh may the Peace and quiet
That comes at Christmas-tide
Fall softly on their spirits
And in their hearts abide!

Charlotte Newcomb Parker,

In the Providence (R. I.) Journal—Christmas, 1936.

A Litany of the Nativity

For the manifold blessings of life which Thou hast showered upon us:

WE THANK THEE, O GOD.

For Thy love manifested toward us in the incarnation of Thy Blessed Son:

WE THANK THEE, O GOD.

For the spirit of peace and good will that fills the minds of men at this season:

WE THANK THEE, O GOD.

For the Christmas joy in the hearts of children:

WE THANK THEE, O GOD.

For the music and carols which carry abroad the story of the Nativity in such an exquisite manner:

WE THANK THEE, O GOD.

For the resplendent colors and the charming customs proclaim Christmas in so pictorial a fashion:

WE THANK THEE, O GOD.

For the delicate and intimate story of the Birth of Thy Son as found in Thy Holy Word:

WE THANK THEE, O GOD.

As the heavenly host was praising God and saying, "Glory to God in the highest, and on earth peace, good will toward men."

WE GLORIFY THEE, O LORD.

As the shepherds went in haste to Bethlehem and found Mary and Joseph, and the Babe lying in a manger: and there offered their humble adoration:

WE GLORIFY THEE, O LORD.

As the wise men from the east fell down and worshipped Him: and opening their treasures offered Him gifts of gold, and frankincense, and myrrh:

*Minister, Federated Churches, Blackstone, Massachusetts.

(Turn to page 178)

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Positive Program

(From page 127)

But they must be positive and constructive ones. The churches must offer some kind of a social program which involves local sacrifice. This must be a substitute for war. What will that program be?

First, why can't the churches suggest and sponsor a harbor for refugees in America? Our doors are still closed to European immigrants. There are many objections, of course, to thus

bringing in a flood of immigrants. But such action certainly is Christian and will lift the burden which, today, rests upon the European nations.

Secondly, why can't our churches definitely assume the financial burden of certain European religious work which is falling into difficulties. Dr. Adolph Keller of Geneva, director of the Central Bureau of Inter-Church Relief suggests that the following need aid.

In Paris there is the Russian Orthodox Academy which has its professors to maintain. In Paris, also, is the Czech-Slovakian church which now cannot depend for help upon the mother church. There are hundreds of pastors in Transylvania and France who are near the starvation point. There are churches in the Ukraine which need help. And there is constant need for families in Russia and in the refugee camps of the various countries.

You detest war and will have no part in it. Here are some suggestions for social responsibility which may help to counter-balance the bad conscience.

Christmas Worship

(From page 177)

WE GLORIFY THEE, O LORD.

And when we, as they of old, call His name Immanuel, which is being interpreted, "God with us":

WE GLORIFY THEE, O GOD
THE FATHER, THE SON, AND
THE HOLY GHOST, WORLD
WITHOUT END. AMEN.

Leon F. Kenney.

BENEDICTION

Now unto Him that is able to keep you from falling, and to present you faultless before the presence of His glory with exceeding joy, to the only wise God our Saviour, be glory and majesty, dominion and power, both now and ever. Amen.

Jude 24-5.

ISSUES WARTIME PROGRAM FOR EVANGELICAL CHURCHES IN EUROPE

London (Passed by Censor)—Dr. Adolf Keller, general secretary of the European Central Office for Inter-Church Aid at Geneva, has issued a four-point wartime program to the Evangelical churches of Europe.

"We must not think," Dr. Keller declared, "that the churches can prevent war. Their main task is not that of transforming the world, but of proclaiming the grace of God in the gospel. But the church of Christ, nevertheless, has a practical task, too, in these days:

"(1) She can keep the bonds intact between the churches of all the nations; (2) She can avoid panic by her message; (3) She can prove her spirit of love by helping prisoners and the per-

secuted; and (4) She can oppose hatred and teach the Christian doctrine of vanquishing hate by love."

THE HEAVY BURDEN OF A SELFISH SOUL

There is an oriental story which relates the experience of a man who cried out of the depths of hell, making a plea to the gods for release. The gods asked him what good he had done in his life. All the man could remember was that, while walking in the woods one day, he saw a spider and did not kill it. At once the thin, silvery thread of a spider-web was let down to him in hell. Seizing it eagerly, he was slowly being lifted out of his misery. Whereupon, his fellow-sufferers, seeing him about to escape, clutched his garment and his feet, and

all were lifted up together. But the man fearing the web might break, cried, "Let go! Let go!" Alas, when they did let go, the thread broke, and all fell together. In short, the thread was strong enough to lift all together, but it could not bear the heavy burden of a selfish soul. From *The Conversations of Jesus* by Frederick K. Stamm; Harper & Brothers Publishers.

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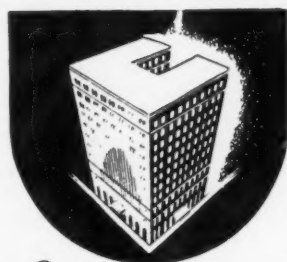
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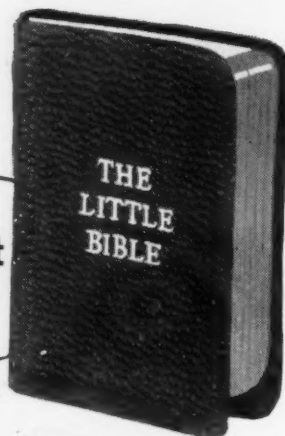


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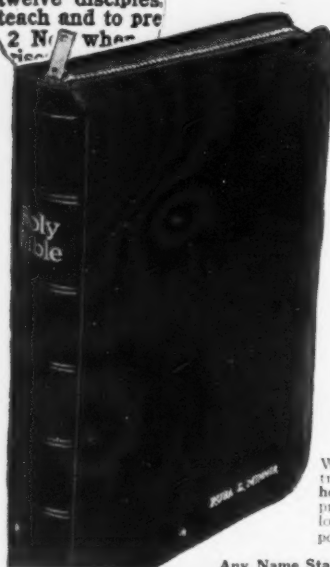
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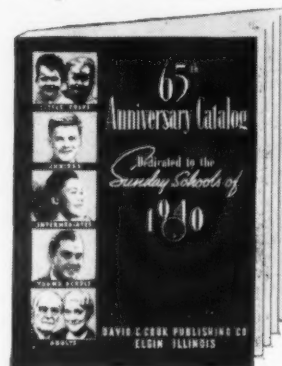
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